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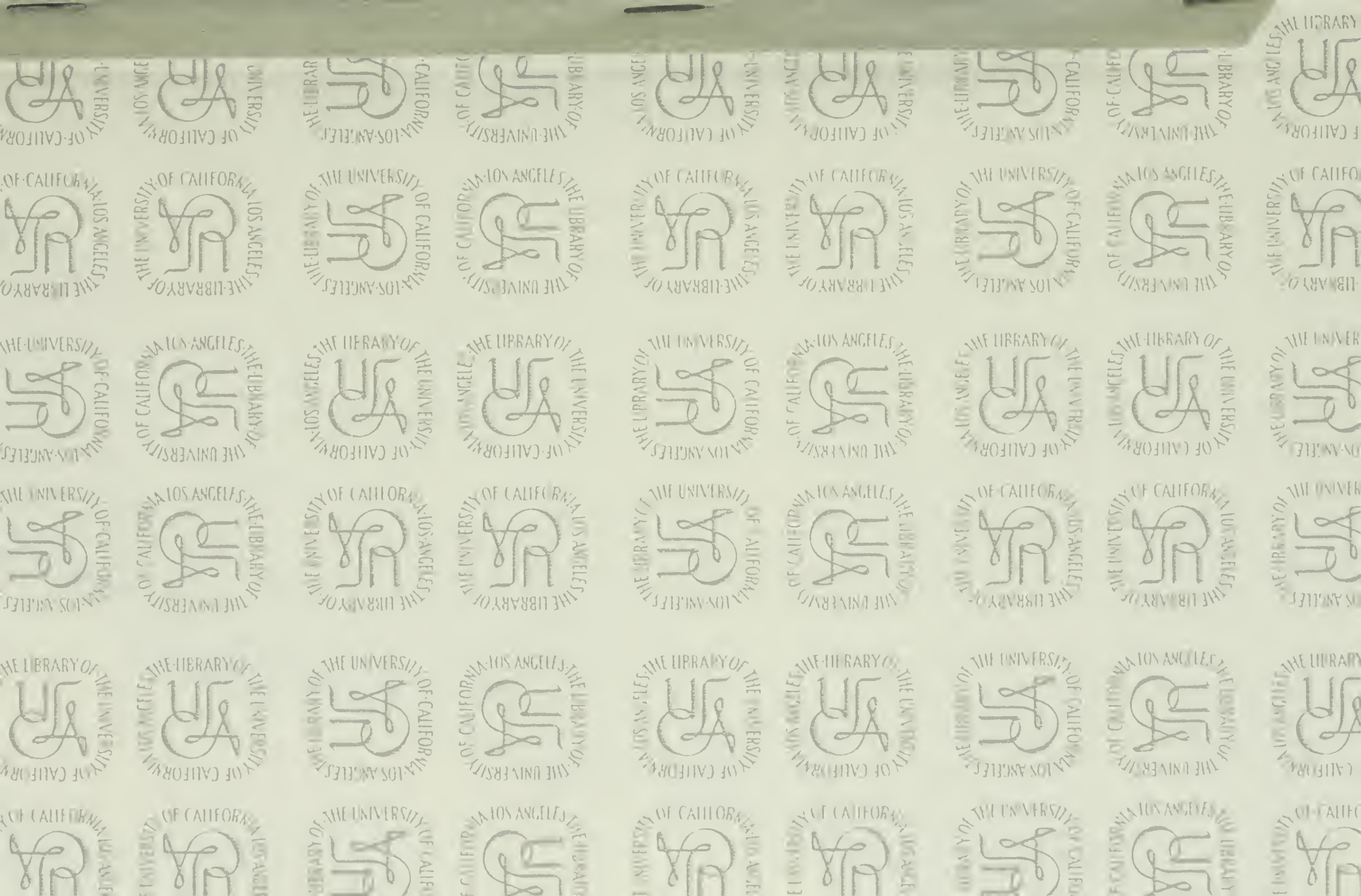
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PAHLAVI TEXT SERIES

Published by the Trustees of the Parsee Panchayat Funds and Properties.

No. I

[Namakiha-i Manushchihar]

THE EPISTLES OF MANUSHCHIHAR

Edited by

[illegible] JAMASPJI NASARVANJI DHABHAR, M. [illegible]

Professor of Avesta and Pahlavi

Mulla Firoze Madressa

1912

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[Nâmakihâ - î Mânushchihar]

THE EPISTLES OF MÂNÛSHCHÎHAR

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Edited by

ERVAD BAMANJI NASARVANJI DHABHAR, M. A.

Lecturer in Avesta and Pahlavi,

Mullan Feeroze Madressa.

1912.

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PREFACE

The Victoria Jubilee Pahlavi Text Fund Committee, at a meeting held on 25th November 1909, advised the Trustees of the Parsee Punchayet to publish the Pahlavi text of the Epistles of Mânuscheher (translated by Dr. E. W. West in the S. B. E. Series, Vol. XVIII), and recommended Mr. Bomanji Nassarvanji Dhabhar, M A., for the preparation of the text. The Trustees accepted the recommendation on 10th December 1909 and entrusted the work to Mr. Dhabhar on 14th December 1909. This work is published by the Trustees from the Victoria Jubilee Pahlavi Text Fund in their hands. This is the fourth Pahlavi book published from the above fund, the first three being the following :—

1. Nirangistan.
2. Mâdigân-i-Hazâr Dâdistân.
3. Bundahishn.

While the above three were prepared by the photo-zinco process, this is printed from type. This is done for two reasons, viz., (1) to avoid the heavy expense of getting the book photo-zincographed, and (2) to give, to students of the language, the benefit of a properly collated edition.

The texts of the following Pahlavi books are in the press and will be shortly sublished :—

1. Shâyast-lâ-Shâyast.
2. The Writings of Zâdsparam.
3. The Pahlavi Revâyet including the Legends of Kershâsp.

The Trustees offer their best thanks to the following gentlemen and Institutions for kindly lending their manuscripts for the use of the editor:—

1. Dastur Kaikhoshro Jamaspji Jamaspâsa.

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2. Pestonji Jamshedji Kapadia, Esq. (of Bulsar) whose manuscript was kindly procured for this edition by Mr. Manekji Rustomji Unwalla.

3. The Royal Asiatic Society of London.

4. The Meherji Rana Library of Navsari.

They also offer their best thanks to Mr. Dhabhar for the care with which he has collated the manuscripts and for his interesting introduction.

JIVANJI JAMSHEDJI MODY,
Secretary, Parsee Punchayat.

INTRODUCTION.

Mânushchihar, son of Goshna-Jam, son of Shâhpûhar[1] was the supreme high-priest and pontiff of Pârs and Kirman[2] in the year 250 of Yazdagard[3], *i. e.*, A. D. 881. His father Goshna-Jam was himself the *pêshôpâî* or leader of the religion before him[4]. Besides the Dâdistân-i-Dînîk, Mânushchihar wrote three Epistles on the subject of the Bareshnûm purification to be undergone by a person coming in contact with the dead, (1) to the people of Sîrkân, in the South of Persia, (2) to his brother Zâdsparam, the high-priest of Sîrkân, and (3) to all of the good religion in Iran. It appears from the Epistles that Zâdsparam wanted to suspend the rigid rules of the ritualistic Bareshnûm purification (Vendidâd IX, 1-36) and to substitute a simple fifteen-fold washing for all manner of pollution. This fifteen-fold (*panchadasa*) washing is mentioned in Vendidâd 8 §§ 99-103 where it is stated that the man defiled by the dead in a wilderness where there is no possibility of obtaining a professional purifier shall wash himself summarily fifteen times with *gômêz* and water and then run on to some neighbouring village, proclaiming aloud on the way, three several times, his defilement by the dead to persons whom he encounters on the way, asking them to purify him with the Bareshnûm ritual. If none of the persons

(1) So called in Ep. I, Ch. III § 10, but Bundehish, Ch, 33 § 11 calls him Vâhrâm-shâd.

(2) Pârs va Kirmân asravân pîshak farmâdâr (Ep. II, Ch. 9 § 12); Pârs va Kîrmân rad va asravân pîshak farmâdâr (Dâdistân, Ch. 94 § 13); Pârs asravân pîshak farmâdâr va madan ôstân magôpatân-i Pars sardâr—pêshôpâî-i dîn (Dd. Ch. 45 § 5).

(3) The date attached to Mânushchihar's third Epistle.

(4) Ep. I, Ch. III § 10; Ch. VII § 5.

whom he encounters cleanses him, he shall forthwith proceed to the village and there make known, for the fourth time, his defilement by contact with the dead and shall cleanse himself with *gômez* and water and shall thenceforth be regarded as clean. The Avesta says this much only about this provisional purification. It does not inform us whether the person so purified has still to undergo the greater purification of the Bareshnûm. The Pahlavi commentators seem to be at variance on this point. Some of them say that the man who has been so washed may perform the ordinary duties of life, but, until he undergoes the ceremonial purification of the Bareshnûm, he must abstain from all religious rites and celebrations. (Pah. Vd. 8 § 103 comm.) However this may be, Zâdsparam was supposed to be certainly wrong in issuing his notorious decree to the people of Sîrkân on the Bareshnûm purification, because, as stated above, he wanted to dispense altogether with the higher mode of purification and to put in its place the law laid down for extreme emergency, *viz.*, the simple fifteenfold washing with *gô·nez* and water for all cases of pollution.

The people of Sîrkân being grievously offended by the issue of this heretical ordinance by their high-priest addressed their complaints to the superior functionary, asking him to interefere in the matter. The question was of vital importanee to the community. Any laxity in the stringent regulations of the Bareshnûm would be looked upon by the orthodox as subversive of the best hygeinic, and, for the matter of that, religious interests of the community. As Prof. Mills observes : " The mention of ceremonial impurity or purity among the Parsis at the early period here referred to must have been one which brought into conflict the actual employments of business as well as ordinary social intercourse. Nothing could touch more nearly the immediate interests of individuals or families than the questions involved."[1] As the matter at dispute required immediate solution, Mânushchihar sets himself vigorously to the task. He at once

(1) Asiatic Quarterly Review, April, 1897.

proceeds to Shîrâz, holds there a general assembly of the Zoroastrians and writes his famous Epistle to the people of Sîrkân from that city, propounds his own views on the Bareshnûm, quoting chapter and verse for nearly all of them and decides entirely in favour of his correspondents.

Mânushchihar also sends a man named Yazdân-pânak with a copy of this Epistle and a temporary one on the subject of Bareshnûm to his brother Zâdsparam who received, in course of time, a further Epistle (Epistle II) wherein the elder brother uses all possible arguments, exhortation and entreaty to dissuade the younger brother from the course adopted by him. Mânushchihar even proposes to visit Sîrkân and oppose Zâdsparam at his own head-quarters if he does not cancel the heretical decree at once. A third Epistle in the form of a public notification is written to all the Zoroastrians of Iran, whom Mânushchihar exhorts to discard the obnoxious decree of Zâdsparam and to put implicit faith in the law of the religion regarding the Bareshnûm.

As enjoined in the Vendidâd, the original object of the Bareshnûm is to purify men who have become infected by coming in contact with dead matter and who are likely to spread infection. "The numerous commandments of purfication, which are given by the Avesta for almost all imaginable occurrences, have a direct and important bearing upon tha daily life of the Zoroastrians. They are multiplied to such an extent, that the excess of formalities and ceremonies must necessarily choke the deeper sense which underlies them."[1] These formalities and ceremonies of the Bareshnûm must have given occasion, in ancient times, to burning controversies on various occasions, as we see in the present case.[2] No less than four grades of the Bareshnûm are mentioned in the

(1) See Geiger's "Civilisation of Eastern Iranians," tr. Dastur Darab P. Sanjana.

(2) See Pah. Vend. 8 § 103 comm. "Cette cérémonie la plus importante peut-être du culte mazdéen avait probablement occasionné des schismes et divisions parmi les disciples de Zoroastre" (M. de Harlez : Avesta traduit, ect. p 108).

Vendidâd: (1) The ceremony of the Bareshnûm without isolation for nine nights (Vd. 8 §§ 37-72); (2) The ceremony of the Bareshnûm with isolation for nine nights, called Bareshnûm-i no-shabeh, or the nine nights' Bareshnûm. (Vd. 9 §§ 1-36). This is the Bareshnûm proper; (3) Simplified form of the Bareshnûm without isolation (Vd. 16 § 12); (4) Purification by the ceremonies of the greater and smaller Bareshnûm (Vd. 19 §§ 25). Again, the Pahlavi commentators have much more elaborated these cases of the different forms of the Bareshnûm purification. "The details of them are generally more minute, a greater number of cases have been examined and explained: in a word, casuistic science has been developed."[1]

This purificatory ceremony of the Bareshnûm which even opened the heavens to the person undergoing it (Vend. 19 § 33) has lost its original object in process of time and it is the priests only who are now required to take the bath of the Bareshnûm in order that they may be fully qualified for the performance of higher services like the Yaçna and the Vendidâd.

A summary of the Epistles is appended below :—

Epistle I : To the good people of Sîrkân.

Ch. I. Mânushchihar acknowledges the receipt of a letter sent to him by the people of Sîrkân, complaining of the heretical ordinance of their high-priest Zâdsparam, regarding the Bareshnûm purification. He manifests his pleasure at the receipt of this letter—even though the contents thereof are of an appalling intelligence—as therein is shown courteousness, courageousness and thoughtfulness for religion by the good people of Sîrkân, although the notorious decree of Zâdsparam has created quite a commotion amongst them. Mânushchihar concludes with a desire for new and further information on the subject.

Ch. II. The Evil Spirit who is astute in evil and full of deceit seduces from the path of virtue even those who are most

(1) Casartelli; Philosophy of the Mazdayasnian Religion under the Sassanids, tr. F. J. Dastur Jamasp Asa.

righteous and most steadfastly truthful. Hence Mânushchihar sees the necessity of quoting the adage implied in Vendidâd 7, §§ 78-79 that there is risk of sin for a wrongful act even though it be done with good intent. Any one who propounds the religious law according to his own fancy in order, perhaps, to carry out his own ulterior object is said to be following in the tread of the Evil Spirit. The fifteen-fold washing substituted by Zâdsparam for the religiously ritualistic Bareshnûm purification is useless since it only cleanses the body and not the soul. Mânushchihar quotes Pah. Vd. 5 § 21 in support of his statement to prove that one should undergo the Bareshnûm ritual to seek, through the purification of the body, the purification also of the soul. Talking of the efficacy of the Bareshnûm purification, Mânushchihar lays especial stress on the essential qualities of the professional purifier. The purifier, he says, must be well-skilled in the art of cleansing the unclean, since everything will go wrong if there be any the slightest defect in the administration of the Bareshnûm. Finally, Mânushchihar exhorts the people of Sîrkân to be on their guard as to the many innovations in religion applaudingly set forth and trumpeted abroad in high flown language.

Ch. III. Some remarks introductory to Mânushchihar's pointing out the falsity and worthlessness of Zâdsparam's teaching. (*a*) He who disseminates theories not in conformity with the spirit of the law and not universally accepted will not command respect for his teaching and apostleship. (*b*) Heretical opinions which are destructive of the spirit of the Scriptures will be welcome only to the worldly-minded; but those who adhere steadfastly to the religious teaching of their forefathers will be grievously afflicted thereby. (*c*) The high priest, who is wise, humble and fearless, will, in such a case as the present, side with the good creatures in affliction and trouble. Without having recourse to ingenious verbiage, he should set forth his opinions clearly. He should be observant, fearless and humble ; he should understand

good and evil and should know well the consequence of his own action. (*d*) Mânushchihar, like his predecessor in office, his own father Goshna-Jam, has always the well-being of the priesthood at heart. When the present emergency arose, he at once went to Shîrâz to hold a general assembly for deliberating on the question at dispute, whence he wrote this epistle to the people of Sîrkân. (*e*) The performance of the duties connected with the sacred fire being a source of delight to Mânushchihar, he wishes to set himself, heart and soul, in the healing of the distress of the afflicted. (*f*) The falsity and little learning of the worldly-minded should be properly taken into account by the learned of the realm who seek after truth.

Mânushchihar leaves his answer, given below with true conviction, to be properly judged by the people of Sîrkân who are extolled for their cleverness and freedom from strife.

Ch. IV. Quoting Vendidâd IX which treats of the Bareshnûm proper, Mânushchihar says that this kind of ritualistic purification is to be kept intact as has been enjoined by religion and confirmed by the *Poiryô-tkaêshas*. The latter were very particular about everything connected with the religion, much more for maintaining the religious law about the Bareshnûm : hence, the fifteen-fold washing as mentioned in the epistle of the good people of Sîrkân is a custom which did not previously exist and which is, therefore, not authorised by law. To change, then, the practice in the existing law is a violation of the unanimity of opinion of the faithful. Moreover, in the commentaries of the scriptures is to be found the teaching of former high-priests who have preserved therein much evidence and experience. Any teaching of theirs ought not to be changed and rendered useless, but should be maintained as pre-eminent. For example, Nishâpur, the supreme officiating priest of the time of the Emperor Khusro Noshirvân, revised the opinions of the ancients so that they became, as it were, once for all decided ; hence the commentaries of the ancients, after the decree of Nishâpur, have

become unanimous and in cases like the present, they are the law of the religion to be unanimo usly followed.

Ch. V. The commentaries of Afarg, Mediomâh and Sôshyôs which are further elaborated and commented upon by the writer of the new decree, viz., Zâdsparam, are explained in such a way as to break the spirit of the original and to carry out, ultimately, his own views as regards the point at issue. Zâdsparam's understanding, in this case, seems to be warped as his decision is not in accordance with the exposition of the religion and the teaching of former high-priests. The author of the new decree seems to pounce upon some solitary opinion of any one of the former commentators with a view to enforce his own opinions on the question, but he ought to know that the solitary teaching of that commentator is not the whole statement on the question and that there are many opinions thereon which have decided the question in quite a different way.

Ch. VI. The number of purifiers and the washings requisite for the person undergoing the Bareshnûm are discussed on the authority of the three principal commentators, *viz.*, Afarg, Mediomâh and Sôshyôs. Afarg has said that two purifiers are requisite: as against this statement, it is declared by the evidence (*vikaya*) of two teachings in particular, viz., of Mediomâh and Sôshyôs, that one purifier is quite sufficient for the purpose. Again the *Poiryô-tkaêshas* of old have laid down that one purifier is sufficient for reciting the Avesta in the Bareshnûm ceremony : hence, as stated in the following chapter, (Ch. VII § 15), what is mentioned by two teachings is certainly more correct., Perhaps, owing to scarcity of men or things requisite for the purpose, if it be not possible to act according to any two opinions, then what is mentioned as suitable by one teaching should be acted up to, but should be regarded only as an expediency.

Ch. VII. Three hundred pebbles should also be cast into the consecrated *gômêz* and water, as required by the practice of the religious law. The two liquids, when required for the

ceremony of purification, should be supplied in equal measures, *i. e.*, at the least, as Afarg has said, one cup of *gômêz* and one cup of water. This proportion has been laid down by the former high-priests ; but in cases of scarcity, less than the specified measure will do. These liquids should be consecrated by the solemnization of the Vendidâd ceremony, *i. e.*, the Nirangdin. But if the Vendidâd which is the consummation of the Nirangdin ceremony is not performed, then the liquids will not drive away pollution. Such being the case, the decree of Zâdsparam should be discarded.

Ch. VIII. On the authority of the Sakâdum Nask, Mânush-chihar says that the consecrated *gômêz*, when it becomes fetid, should be stirred up. It should be stirred up so long as it can be of any use. It is stirred up, because when carried near the fire, the stench, if any, arising from it subsides and does not injure the fire. *Gômêz* being consecrated, fire is not said to be injured or contaminated by the stench arising from it; but if the stench at all injures the fire, it is on account of the moisture issuing from it and then it is sinful to carry it near the fire as it would be to injure or to extinguish it with the *Zaothra* (holy water) which is, also, like the *gômêz*, a consecrated liquid.

Ch. IX. Mânushchihar passes in review the arguments used by him in connection with the different commentaries on the necessity of the service of one purifier or of two, about the washing, once, or twice, of the diffierent members of the body, about the casting of the three hundred pebbles in the consecrated *gômêz*, about the proper use of the ablution seats (*mag*), etc. He says that every rite in connection with the purification ceremony is to be performed in conformity with the declaration of revelation and the testimony of the high-priests thereon. Thus, regarding one single rite, if any dissimilarity is noticed in the different commentators, then that commentator is to be followed who teaches the most preservative and efficient mode of performing that rite and whose statement thereon is much testi-

fied. If there still remains any doubt about the matter, the high priest should be consulted.

Ch. X. In order to remove the doubts created in the minds of those who have read Zâdsparam's ordinance, the foregoing explanation suffices ; but an explicit reply on special subjects is reserved for the priests who should perform all the rites as required by the law of the religion. Before propagating his controversial decree, Zâdsparam ought to have consulted the existing law of the profession of the priesthood, and the practice of all those of the good religion of the realm, and ought to have deliberated on the matter with the supreme high-priest, viz., Mânushchihar himself and also with other priests of the realm. Different opinions and interpretations are also to be found amidst the teaching of former high-priests owing to the depth and intricacy of the original Avesta, but such controversies as were raised by them were carried on with peace, mutual friendship and affection amongst themselves. Such is not the case with the decree of Zâdsparam which has raised a hue and cry all over the realm, and which has created quite a commotion in the minds of the community. This decree, as seen on the surface, appears to be quite harmless and in apparent conformity with the teachings of former commentators, but, if examined minutely, it will not maintain its ground in the light of the very teachings on which it seems to take its stand. It is the duty, therefore, of all those who are steadfast in the practice of religion not to allow this decree to pass unnoticed but should bring it under searching scrutiny with the light of their most advanced understanding and discernment.

Ch. XI. Conclusion of the first Epistle. Mânushchihar sends this epistle to the people of Sîrkân in charge of his own priest who is advised to co-operate with them and to temporarily advise them on the matter at dispute until they get from him another epistle on the subject with further elucidation. A temporary epistle on the subject of Bareshnûm is also sent to his

brother, Zâdsparam, before paying him a visit at his head-quarters for giving him more explanatory information on the controversial question. Epistle concluded with benedictions.

Epistle II :—To his brother Zâdsparam.

Ch. I. Mânushchihar acknowledges the receipt of a letter from Zâdsparam. He informs him that the people of Sîrkân had already written to him about his heretical ordinance and complains in bitter terms of this new decree. By his incidental allusion to the Tughazghuz, we are led to infer that previous to his issuing the controversial decree, Zâdsparam must have imbibed heretical notions from the Tughazghuz, a Turkish tribe who according to Maçoudi (quoted by Dr. West on the authority of Prof. Darmesteter in S. B. E. Vol. V. p. 216, and in S. B. E. Vol. XVIII, p. 329) dwelt between Khorâsân and China and had become Manicheans whose tenets according to the Shâyast lâ Shâyast (Ch. VI § 7) were a mixture of truth and error. Mânushchihar informs Zâdsparam that if he would dispense with the purificatory ceremony of the Bareshnûm, people would dispense with his wisdom and learning.

Ch. II. The decree of Zâdsparam is a cause of terror to purifiers and is a discredit to the decreer. Even when the principal commentators disagree amongst themselves as to a particular rite, then it is one's duty to consult those who are better qualified to judge thereon. Owing to the pre-eminence of the Avesta, or, as Mânushchihar says in the first epistle, owing to the depth and intricacy of the original writings, any one is liable to misinterpret the wisdom of the ancients and thus would attribute to their writings ideas foreign to them. Thus when doctors differ, who should decide? Mânushchihar gives the instance of the three astronomical tables (*zich*) known to the Iranians—viz., (1) *zich-i-Sheheryârân*, (2) *zich-i-Hindûkân* and (3) *zich-i-Patermyush* (Ptolemy)——which tables differed from one another in the interpretation of the different conjunctions of the stars and planets. Mânushchihar wants to

show by his reference to these three tables that as astrologers use the particular *zich* (astronomical table) out of these three, which they prefer for their own interpretation, so, on the subject of Bareshnûm, out of the three principal commentators, viz., Afarg, Mediomâh and Sôshyôs, he whose *châshtag* (teaching) is more in conformity with the spirit of the Avesta and which appears to be more weighty and reasonable should be followed.

Ch. III. It is disquieting that Zâdsparam should be vehemently desirous of establishing a new law. By this new law, the laity will understand that the *frasnûteê* and *upasnûteê*—different kinds of washing to be undergone in the Bareshnûm purification—are of no purpose and thus they will substitute the fifteen fold simple washing. But when there is no proper purification of the body, then, according to the Avesta, it is impossible to purify the soul. The "pre-eminent operation" of the Bareshnûm must be religiously accomplished when such is needed and there should be no trifling with it in the name of authority. When Zâdsparam does not perform the ceremony himself, even his presence, as high-priest, is desirable to secure efficiency of the ceremony performed by his subordinates. Finally, Mânushchihar exhorts Zâdsparam to perform every rite of the Bareshnûm in the spirit of the three pre-eminent teachings thereon.

Ch. IV. Mânushchihar asks Zâdsparam whether his heretical decree was from a law of Zartusht. Since Zâdsparam has asserted in his decree that the purifiers of Iran wash in the manner he has prescribed, Mânushchihar says that his understanding of the disposition and virtuous practice of all the purifiers of the realm is less and that it is necessary for him to determine the reason that all the purifiers in the country of Iran conform with his heretical decree. To say the least of it, his teaching is far from the commands of religion and sound wisdom.

Ch. V. Zâdsparam had no reason to keep his decree secret for some time since, as he says, he had prepared it with a knowledge rightly obtained from the Avesta. He ought to have conferred with Mânushchihar and other high-priests about his decree which was privately propagated by him. If, in the discussion thereof, there would have arisen any difference, Mânushchihar would have given him a correct reply. If Zâdsparam's decree is far from exhibiting any correct knowledge of the truth, as set forth in the Avesta, every place in the country of Iran where the information of that decree arrives will regard him as an *aharmôg* (apostate) and a *dîn-dûshman* (enemy of the religion). It is greatly distressing to think that surpassing contamination is possible to arise from the propagation of the new decree. Mânushchihar finally says that people would be as likely to put faith in such heretical teachings of Zâdsparam as they would do if he were to mention the existence of two moons.

Ch. VI. Quoting the famous passage, *nôit astacha* of Vendidâd 19 § 7, Mânushchihar exhorts Zâdsparam to remain steadfast in the faith. He now threatens Zâdsparam that if he does not turn away from the heretical way adopted by him, he will visit Sîrkân and attack him at his own head-quarters, and such being the case, more harm will happen to him from his opposition. As for himself, he will never fall away from the exercise of religion in any way. Even if his best friend were to swerve from the path of religion, he would assert his authority and try, to the best of his powers, to set him right.

Ch. VII. The fifteen-fold washing substituted by Zâdsparam for Bareshnûm is meant only for places where there are no purifiers to be obtained. (Even then, according to some commentators with whom Mânushchihar seems to be at one, the man thus summarily purified should finally undergo the Bareshnûm in order that he may participate in religious ceremonials and celebrations.—Pah. Vd. 8 § 103). Mânushchihar here informs Zâdsparam that he had previously written on the subject of

Bareshnûm to the people of Sîrkân, and a temporary epistle on the subject (not now extant) was sent to Zâdsparam in charge of a man of his own. Zâdsparam should appoint properly qualified purifiers as set forth in the Avesta and in the teachings of the former high-priests.

Ch. VIII. To nullify Zâdsparam's decree, Mânushchihar has prepared and sent forth a general epistle (Ep. III), to the good people of Sîrkân, Shîrâz and other places. If Zâdsparm will not cancel his decree and will show himself recalcitrant, his descendants will, for ever, be his accusers. Moreover, people will abandon confidence in Mânushchihar as their guardian since they would suppose this to arise through want of their high-priest's advice and guardianship. Such being the case, Mânushchihar proposes, with grim humour, to retire from Iran and go to distant lands where no rumour of Zâdsparam's evil deeds will approach his ears. He may, perhaps, wander forth by water to China or by land to Arûm (Asia Minor).

Ch. IX. Mânushchihar repeats the statement made in Ch. VII that if those who are polluted by contact with dead matter do not get any qualified purifiers to wash them with the Bareshnûm purification ,they should, then, thoroughly wash themselves. Now, for this rule laid down for extreme emergency, if any one were to substitute fifteen-fold washing for all times and for all places, then such a law would be, to say the least, sinful. If Zâdsparam remain stubborn in the propagation of his new decrée, people would put a different construction on the disinterested services of Mânushchihar and would attribute motives to him for trying to put in force the strictly religious law.

Mânushchihar regrets he has occasion to write so sternly, but in cases of great danger, desperate remedies should be applied and drastic measures resorted to. It is none of Zâdsparam's business to explain anew that portion of the scriptures which has been ably commented on by three pre-eminent authorities and to alter their spirit when the wisdom of the age in which he lives is ques-

tioned by many. Thus the heterodox who wish for many new usages and who have perplexing kinds of doubt would follow Zâdsparam, if thus encouraged, and would like to make wholesale innovations in the religion. Epistle concluded with benedictions.

Epistle III :—To all of the good religion in Iran.

Mânushchihar says he has heard of the revolutionary decree of Zâdsparam, substituting fifteen-fold washing of those polluted by contact with dead matter for the strictly religious Bareshnûm purification. He exhorts his listeners—those of the good religion in all quarters of the country of Iran—to pay no heed to this decree of Zâdsparam which is unlawful, falsely taught, vicious and grievously sinful, and to at once abandon the practice and to place unflinching reliance upon the purification of the Bareshnûm only. Mânushchihar sets forth this opinion of his, not merely on his own authority but on the information provided by the religion, by the former high-priests and by the renowned commentators of the Avesta, principal among whom being Afarg, Mediomâh and Sôshyôs. All should abide by the teachings of these Poiryô-tkaêshas. The opinion of even one of these ancients is greater and higher than the sayings and decisions of all the moderns taken together. He who, in the name of authority, sets up the ordinance of the fifteen-fold washing as all-remedial for those contaminated with dead matter is to be considered as an *ashmôg* (heretic) and *marg-arjân* (deserving death).

Epistle finished and sealed in the month of Khordâd, in the year 250 of Yazdagard corresponding to A. D. 881.

We see from this summary of the Epistles that Mânushchihar is vehemently desirous of prescribing a high standard of efficiency for the profession of priesthood of which he was the leader and director (peshôpâî and farmâdâr). A priest (yôshdâthragar) in order to be worthily qualified for his profession should have, among others, the following characteristics :—(1) *ahlôb*=righteous ; (2) *gôbâk hôzvân*=of fluent speech ; (3) *râst goftâr*=speaking

the truth; (4) *srût-gâsân*=who has chanted the Gâthâs; (5) *âkâs nirang*=acquainted with the ritual; (6) *farhakht kâr*=trained for the work; (7) *hûsrûb hîm* =of renowned disposition and (8) *rûbân dûst*=a friend of the soul.[1] Notice also the frequent allusion by Mânushchihar to some of the priests of his time, who having no such characteristics are regarded by him as unworthy.[2] We are also told that the supreme high-priest had the power to enforce the retirement of any priest found wanting in the discharge of his duties.[3] Even from his youth, while he was a junior in office under his father, he had the well-being of the priesthood at heart. He says that even in the life-time of his father, the saintly Goshna-Jam who was then the leader of the faithful (hû-dînân peshôpâî) he worked hard, alone and with little assistance (ayôtâkihâ va kam ayyârihâ) for the proper maintenance of the priesthood.[4] The duties appertaining to the sacred Behrâm fire were zealously performed by him, such duties being, as he says, the joy of his mind.[5]

No doubt, Mânushchihar's duties were varied and onerous. Shîrâz, Sîrkân, Kirmân, Râi, Sarakhs and Pârs were still the strongholds of Zoroastrianism, and he superintended them all for preserving therein efficient administration and, in addition, he found time for doing an amount of literary work which would have been a credit to an otherwise unoccupied man. Being, thus, a man of varied activities, he often complains of "much work and little leisure," (kâr vîsh, pardajashna kam)[6].

Mânushchihar's work gives evidence of careful study. A lofty and earnest tone pervades his writings—as of one who is

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(1) Ep. I, Ch. II § 12. Cf, also, Dd. Purseshn 47 §§ 38.

(2) Ep. I, Ch. II § 13; Ep. I, Ch. VII § 18; Ep. II, Ch. I § 13; Ep. II, Ch. V § 14.

(3) Ep. I, Ch. XI, § 7.

(4) Ep. I. Ch. III §§ 10-11.

(5) Ep. I, Ch. III, §§ 13-14.

(6) Ep. I, Ch. III, §§ 12-13; Ep. II § Ch. I § 3; Ep. II, Ch. V. §§ 18-19.

aware of his responsibilities—as the leader and teacher of the flock consigned to his care. Such writings and sound interpretation of the Avesta by a veteran expositor of the type of Mânush-chihar cannot but produce the desired effect. As seen from the Epistles, he solved the question at issue not by any compromise, as he would admit no compromise in matters religious, but by well-weighed arguments, tact, skill, exhortation and persuasion, he seems to have brought his brother round to his own views. While critically examining Zâdsparam's heretical decree, Mânush-chihar avails himself of the Pahlavi commentaries on the Vendidâd of the Sassanian period which were more numerous and complete in his time than their fragments now extant.[1] Mânushchihar held in high esteem the ancient commentators—the Poiryô-tkaêshas, as he calls them,—for their depth of learning[2]. He had also a high regard for his learned predecessors as well as contemporaries in office[3]. He expreses a very strong abhorrence of those who pervert the spirit of the Scriptures to suit their own purpose.[4] Ingenious verbiage and mere preparation of phrases (châvûk vâjaḳîh va sakhûn pasâjashnîh) in the exposition of the Scriptures lead us astray from the spirit of the original.[5] Mânushchihar vehemently desires to arrive at the truth by a fearless and critical exposition of the Scriptures and the commentaries of the Poiryô-tkaêshas thereon. What he writes and says, he does truly and with true conviction (râstihâ va râst madammûnashnîhâ) [6]. He is, by no means a careless writer ; on the contrary, he takes infinite labour to establish the truth of what he writes. In their religious influence, the Epistles of Mânushchihar are incom-

(1) Ep. I, Ch. V 5-8.

(2) Ep. III § 16.

(3) Ep. I, Ch. IV § 15; Ep. I, Ch. III §§ 9-10; Ep. I, Ch. VII § 5; Ep I, Ch. X § 8.

(4) Ep I, Ch. III §6,: Cf., also, Dd. Ch. 37 §93.

(5) Ep. I, Ch. II §14; Ep. I. Ch. III §8

(6) Ep. I, Ch. III §17.

parably more impressive in the best sense than any other Pahlavi works. His acknowledged aim was not to court popularity but, as a true religious teacher, to do good to the flock consigned to his care. He has an abhorrence of affectation of any kind. In the Epistles we generally find an absence of vagueness or of loose generalities. In his language, he is outspoken, but never coarse. Indeed, he has never allowed any ill-natured word to escape his pen. It is this genuineness of the man that invests his writings with moral dignity.

Some passages in the Epistles are most difficult to interpret, but it is not so much, as Dr. West calls it,[1] "the involved and obscure style" affected by Mânushchihar as the ambiguous character of Pahlavi in general. The habitual absence of stops and of diacritical marks, the strange character of the colloquialisms and idiom of the language, mistakes made by careless and ignorant scribes in copying the original Ms., and last, but not least, want of sufficient available material, all combine to perplex the translator and often baffle his attempts at the proper decipherment of the so called obscure text. As Haug has long ago said, Pahlavi is the most enigmatical language known to have existed. Mânushchihar has often tried to make himself properly understood by his numerous comparisons and similes (*angôshîtak*) and apt quotations from previous writings, some of them being now no longer extant. Only in some cases, the picture presented by his similes is unfamiliar to the general reader. We also notice his fondness for repetitions where any marked effect is to be created. One

(1) Speaking of Dr. West's translation of the Pahlavi Epistles, Prof. Mills makes the following remarks in the April no. of the Asiatic Quarterly Review (1897) :— "As it is, I must confess, and no one will suspect me of being other than a most reluctant critic, these epistles are very difficult to read, and, compared with the lucid virility of Dr. West's original prose, they are painful compositions. Should not translation be such as to read like a translator's natural style, so far as that may be possible? Here, of course, this would not be fully possible ; but should it not be at least attempted?"

characteristic of the language of Mânushchihar is his predilection for long compound epithets which are so numerous and varied as to constitute quite a feature in his style.

The following Mss. are used in the preparation of the text of the Epistles :—

(1) W. A Ms. of several foolscap quarto leaves, in the handwriting of the late Dr. E. W. West, here called W, was kindly lent by the Royal Asiatic Society of London to the Bombay University at the request of the Trustees of the Parsee Punchayet, Bombay. This Ms. contained the transliteration, in the upper half of each page, and the translation, in the lower half, of the following texts :—

(1) the Epistles ; (2) the contents of the fourteenth fargard of the Sûdgar Nask from Dinkard, Book IX ; (3) a legend about the soul of Kershâsp ; (4) on *Khvêtûkdas* ; (5) Pahlavi Vd. 8 §§ 271—299 ; (6) Pahlavi Vd. IX §§ 1—145. The transliteration and translation of the Epistles by Dr. West in this Ms. were based on the text of the unique Ms. K 35 described in S.B.E. Vol. V. Intro. pp. XLVIII—L and S.B.E. Vol. XVIII, Intro. pp. XV—XVII. and is supposed by Dr. West to have been written by Marzpân Farîdûn who wrote the Ms. Bk (described below) in 941 A. Y. *i.e.* A. D. 1572. The text of the Epistles as given in the following pages is based on the Ms. W. of Dr. West whose scientific system of the transliteration of Pahlavi is so well-known to Pahlavi scholars that any one who carefully follows his system will not encounter the slightest difficulty in writing out the actual text from the transcript. This Ms. W. bore the date 1882, the year in which S.B.E. Vol. XVIII, containing a translation of the texts described above, with that of the Dâdistân, was published.

BK. 10″ × 6 $\frac{1}{8}$″ × 1$\frac{1}{4}$″. A. Ms. written in 941 A. Y. (A. D. 1572) by Marzpân Farîdûn Vâhrôm Rûstahm Bûndâr,

Malkâ-mardân Dînyâr in Kirmân in the district of Dahigân. It contains (1) Pahlavi Rivâyat; (2) Dâdistân-i-Dînîk; (3) Pahlavi Rivâyat; (4) the Epistles of Mânushchihar; (5) the selections of Zâdsparam; (6) miscellaneous texts on (*a*) the omniscient wisdom, (*b*) the Evil Spirit; (*c*) the creation of Ormazd, (*d*) Kangdez, (*e*) Var-i-Jam Kart, &c. and (7) Visparad (Avesta and Pahlavi) from I § 4 to X § 2. This is the only Ms. now extant which gives a complete text of the Pahlavi Rivâyat preceding the Dâdistân. Several folios in the middle and some at the end are missing. The missing folios in the middle are replaced by new ones in a later writing. This Ms. was used by Dr. West. See. S.B.E. Vol. V. Intro. p. XXXIII and p. XLIX; also S.B.E. Vol. XVIII, Intro. pp. XV—XVII. It belongs to Mr. Pestonji Jamshedji Kapadia of Bulsar and was kindly lent by him for collation.

J. $8\frac{1}{2}'' \times 5\frac{9}{10} \times 1''$. A. Ms. of the Dâdistân and its accompaniments. The oldest portion upto Ep. I, Ch. VII § 4 is written in 1188 A. Y., and a further portion upto Ep. II, Ch. VI § 2 bears the date 1210 A. Y. Written by Ervad Jamshed bin Dastur Edalji bin Dastur Bahmanji Jamshedji Jamaspji Asaji Faridunji. The Ms. ends at Ep. II, Ch. VI § 2. The first part of the Pahlavi Rivâyat is more recent and seems to have been copied from BK. This Ms. was also used by Dr. West in settling the text of the Dâdistân and of some portions of the Pahlavi Riyâyat. Ms. described in S.B.E. Vol. XVIII, Intro. pp. XVII—XVIII and S.B.E Vol. V. Intro. p XLIX, ll. 18-25. It belongs to Dastur Kaikhusro Jamaspji Jamasp Asa and was kindly lent by him for collation.

MR $12\frac{2}{5}'' \times 7\frac{1}{2}'' \times 1\frac{3}{4}''$. Ms. belonging to the Meherji Rana Library of Navsari. Written in 1241-42 A. Y. by the late Dastur Erachji Sorabji Meherji Rana, a well-read scholar and a careful copyist, to boot. The Pahlavi Rivâyat preceding the Dâdistân is fully copied out from BK (described above)

and the second part of this Ms. is an exact reproduction of TK written about 900 A.Y. (described by Dr. West in S.B E. Vol. V. Intro. p. XXXIII and p. XLLX and in S.B.E. Vol. XVIII, Intro. pp. XVI—XVII) otherwise called TD (Vide the Bûndahishn, edited by the late Ervad T. D. Anklesaria, Intro. p XVIII, and the Preface to the Dâtistân-i-Dinik, Part I, edited by the same scholar). MR. is important in as much as the selections of Zâdsparam are more extensive in it than in BK (described above) wherein the final folios are missing. A minute description of TK or TD is given by Dastur Erachji at the end of MR. in Gujarati. As this TK, now called TD, was not available for settling the text of the Epistles, I have used MR. Dastur Erachji also made out another copy of TK or TD, in 1241-42 A. Y., which is now in the Mulla Feeroz Library.

MR1 $12\frac{2}{3}'' \times 8'' \times 1\frac{1}{4}''$. Ms. belonging to the Meherji Rana Library of Navsari and written by the late Dastur Erachji in 1236 A. Y. from a copy (undated) of the late Ervad Minocherji Jamaspji Vachha. It contains the Dâdistân with its accompaniments upto Ep. II. Ch. VI § 2. Another copy of this MS. (with the exception of the first part of the Pahlavi Rivâyat preceding the Dâdistân) was made by Dastur Erachji in the same year and is now in the Mulla Feeroz Library.

The text of the Epistles has been divided into Chapters and sections as in the translation of it by Dr. West in S. B.E. Vol. XVIII.

The Epistles of Mânûshchîhar.

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EPISTLE I.

TO THE GOOD PEOPLE OF SÎRKÂN.

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[illegible]

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CHAPTER I

[illegible]

(1) So W; the rest ـه. (2) J om. (3) So W, MR; BK om; better MR1, J ا. (4) BK om. (5) BK repeats (6) BK adds ـه. (7) MR ـدد. (8) MR ـاوا. (9) MR ـدد. 10 MR om; J ا for ـه. (11) MR ـدداد (12) MR ـاوا; J omits the last 5 words. (13) MR ـاداد; MR1 adds ا. (14) MR ا ـدد. (15) MR ـدداوا — MR1, J ـدداوا — BK ـدداوا for the last 3 words. (16) BK ـارا. (17) MR1, J add ا.

ક્રાદ્રદ્ર ર્ ત્રાજ્ઞા ાાલ । ત્રાજ્ઞાદ્ર તદ્રજ્ઞાદ્ર ાજ્ઞાદ્ર ત્રાજ્ઞાદ્ર
દ્રાદ્રાદ્ર-ત્ર ાદ્રાલ્દ્રા, ત્ર-તે ા, જ્ઞ-ે ાિ્ર ત્રાજ્ઞા ાલ્દ્રાદ્ર

(2) જ્ઞ-ેજ્ઞ-ેજ્ઞ ાદ્રાદ્ર । ત્રાજ્ઞાજ્ઞાદ્ર । ત્રાજ્ઞાજ્ઞાદ્ર
દ્રાદ્રાજ્ઞ દ્ર્ય ાાજ્ઞ ાજ્ઞાદ્રા ત્રાજ્ઞા ાલ્દ્રા ાદ્રાજ્ઞ ક્ષ્ા
ાજ્ઞાજ્ઞ ાજ્ઞાદ્ર ક્ષ્ર ત્રિ્ર ાદ્રાદ્ર । ાજ્ઞા ાલ્દ્રા જ્ઞ-ેજ્ઞ-ેજ્ઞ ।
ાદ્ર

(4) ... (5) ...

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(1) So W, BK; the rest om. (2) MR ... (3) J ... (4) MR ...; MR1, J ...; BK adds ... (5) So W; the rest ... (6) MR1, J ... (7) MR1 adds ... (8) MR, MR1 ... (9) cf. P. روبانیدن—رونتن = to cleanse. (10) BK, MR om. (11) MR ... (12) MR1 ... and J ... for ...: cf. P. ... = wealth; *sag hîr* = mineral wealth. (13) MR1 ... (14) Thus W; MR ... for the last 3 words: better, read the last 3 words as *visp-gûn*. (15) MR1 ...; BK writes ... above ...; J ... (16) BK ... (17) MR ... (18) MR ... (19) BK ... (20) So W; the rest ... (21) J ...: *girôk*, cf. P. ...=to be attached, to obey. West reads *dirangak*. (22) MR om. (23) West reads *gâh*: better, as in the rest, *afzûnîkîhâ* (as one word). (24) Thus all but MR; better MR ... for ... (25) MR1, J add ... (26) MR adds ... (27) MR1, J ... (28) J ... (29) MR, MR1 ... (30) So W, BK, MR; MR1, J ...

ཐུགས་རྗེ་ཆེ་ཞིང་ཐུགས་བརྩེ་བ་ཆེ་བ་ཡིན་ཏེ། ཁྱོད་ཀྱི་ཐུགས་ཀྱི་ཡིད་ཆེས་ཀྱང་ཁྱོད་ཀྱི་ཐུགས་རྗེ་ཆེ་བ་ཡིན་ཏེ། ཁྱོད་ཀྱི་ཐུགས་ཀྱི་ཡིད་ཆེས་ཀྱང་ཁྱོད་ཀྱི་ཐུགས་རྗེ་ཆེ་བ་ཡིན་ཏེ། ཁྱོད་ཀྱི་ཐུགས་ཀྱི་ཡིད་ཆེས་ཀྱང་ཁྱོད་ཀྱི་ཐུགས་རྗེ་ཆེ་བ་ཡིན་ཏེ། ཁྱོད་ཀྱི་ཐུགས་ཀྱི་ཡིད་ཆེས་ཀྱང་ཁྱོད་ཀྱི་ཐུགས་རྗེ་ཆེ་བ་ཡིན་ཏེ། ཁྱོད་ཀྱི་ཐུགས་ཀྱི་ཡིད་ཆེས་ཀྱང་ཁྱོད་ཀྱི་ཐུགས་རྗེ་ཆེ་བ་ཡིན་ཏེ།

CHAPTER II.

(1) ཁྱོད་ཀྱི་ཐུགས་ཀྱི་ཡིད་ཆེས་ཀྱང་ཁྱོད་ཀྱི་ཐུགས་རྗེ་ཆེ་བ་ཡིན་ཏེ། ཁྱོད་ཀྱི་ཐུགས་ཀྱི་ཡིད་ཆེས་ཀྱང་ཁྱོད་ཀྱི་ཐུགས་རྗེ་ཆེ་བ་ཡིན་ཏེ། ཁྱོད་ཀྱི་ཐུགས་ཀྱི་ཡིད་ཆེས་ཀྱང་ཁྱོད་ཀྱི་ཐུགས་རྗེ་ཆེ་བ་ཡིན་ཏེ། ཁྱོད་ཀྱི་ཐུགས་ཀྱི་ཡིད་ཆེས་ཀྱང་ཁྱོད་ཀྱི་ཐུགས་རྗེ་ཆེ་བ་ཡིན་ཏེ། ཁྱོད་ཀྱི་ཐུགས་ཀྱི་ཡིད་ཆེས་ཀྱང་ཁྱོད་ཀྱི་ཐུགས་རྗེ་ཆེ་བ་ཡིན་ཏེ།

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(1) J ཐུགས་རྗེ་. (2) MR ཐུགས་རྗེ་; MR_1, J ཐུགས་རྗེ་. (3) MR ཐུགས་རྗེ་ (4) MR རྟ ཁྱོད་. (5) MR, J ཡིད་. (6) MR_1, J ཐུགས་ཀྱི་. (7) MR om. (8) MR, MR_1, J add ། (9) BK, J ཐུགས་རྗེ་ཆེ་ཞིང་; MR ཐུགས་རྗེ་; MR, MR_1, J add ། (10) MR_1, J add ། (11) MR_1 ཁྱོད་. (12) MR adds ། (13) MR ། (14) MR_1, J ཐུགས་རྗེ་ཆེ་བས་. (15) MR ཡིད་ཆེས་; MR_1, J ཡིད་ཆེས་. (16) MR_1, J add ། (17) MR ཐུགས་རྗེ་. (18) So W, BK; better MR, MR_1 ཁྱེད་ཀྱི་ or J ཁྱེད་ཀྱི་. (19) MR om (20) J ཁྱེད་རྣམས་. (21) MR, MR_1 J ཐུགས་; MR_1, J add ། (22) J ཀྱི་. (23) MR_1 ཁྱོ་. (24) MR ཁྱོད་. (25) MR ཁྱེད་. (26) J ཐུགས་རྗེའོ་ for ཐུགས་ཀྱི་ ཁྱོད་. (27) MR ཁྱེད་ཐུགས་རྗེ་ (28) BK, MR_1, J add ། (29) BK ཁྱེད་; MR_1 ཁྱོད་; MR, J ཁྱེད་. (30) So W, MR_1; better ཐུགས་ཀྱི་ as in the rest.

(2) [Pahlavi]

3 [Pahlavi]

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(1) So W, MR1; better BK, MR, J [Pahlavi] for the last two words. (2) So W, BK; MR [Pahlavi] and MR1, J [Pahlavi] for [Pahlavi]. (3) BK [Pahlavi]. (4) J [Pahlavi]. (5) J [Pahlavi]; BK [Pahlavi] for the last 2 words. (6) So W; BK [Pahlavi] (for [Pahlavi]?); better MR, MR1, J [Pahlavi]. (7) J [Pahlavi]. (8) MR [Pahlavi] for [Pahlavi]. (9) MR [Pahlavi]. (10) BK, MR1, J [Pahlavi]; MR1 has [Pahlavi] on the margin. (11) BK, MR1 [Pahlavi]; MR1, J add [Pahlavi]. (12) MR, MR1, J [Pahlavi]. (13) MR, MR1 J add [Pahlavi]. (14) BK, MR1 [Pahlavi]. (15) MR, J om. (16) MR1, J add [Pahlavi]: cf P. [Persian] = utility. (17) MR adds [Pahlavi]; West reads the last three words thus :—*dûshahû yedrûntô ârtô*: better read *gûsh-hô srûtô khirat*. (18) So W; the rest [Pahlavi]. (19) *âhangîktûm*: cf. P. آهنگی = consonance, harmony. (20) J, MR [Pahlavi]. (21) MR1, J add [Pahlavi]. (22) J [Pahlavi]. (23) MR, MR1 om. (24) MR1 adds [Pahlavi]. (25) MR om. (26) [Pahlavi]. (27) MR1 [Pahlavi]. (28) BK [Pahlavi]; J adds [Pahlavi].

ક્ષ્ય ન્યૂલ્ય
ન્યૂલ્ય ક્ષ્ય ન્યૂલ્ય ન્યૂલ્ય ન્યૂલ

[Pahlavi] [1] [Pahlavi] [2] [Pahlavi] [3] [Pahlavi] [4] [Pahlavi] [5]
[Pahlavi] [6] [Pahlavi] [7] [Pahlavi] ∴

(6) [Pahlavi]
[Pahlavi] [8] [Pahlavi] [9] [Pahlavi] [10] [Pahlavi]
[Pahlavi] [11] [Pahlavi] [12] [Pahlavi] [13]
[Pahlavi] [14] [Pahlavi] [15] [Pahlavi]
[Pahlavi] [16] [Pahlavi] (7) [Pahlavi] [17] [Pahlavi] [18]
[Pahlavi] [19] [Pahlavi]
[Pahlavi] [20] [Pahlavi] [21] [Pahlavi] [22]
[Pahlavi] [23] [Pahlavi] [24] [Pahlavi]
(8) [Pahlavi] [25] [Pahlavi] [26] [Pahlavi]
[Pahlavi] [27] [Pahlavi] [28] [Pahlavi] [29] [Pahlavi]
[Pahlavi] [30] [Pahlavi]
[Pahlavi] ∴

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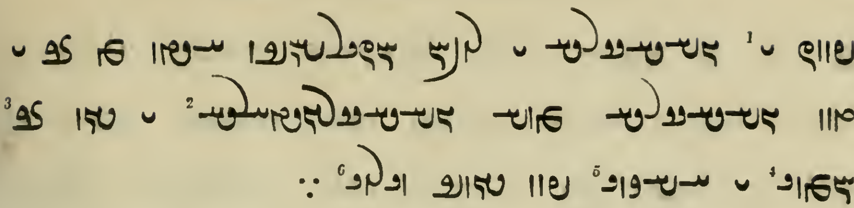
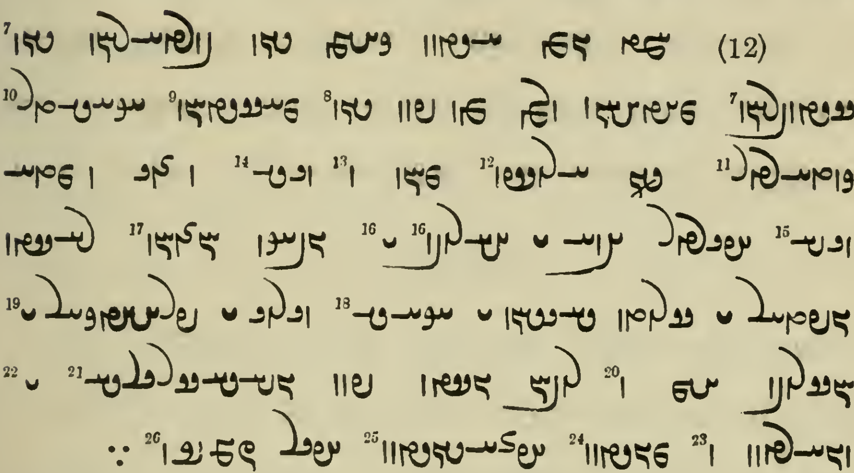
(1) MR, MR_1 om. (2) MR, MR_1, J add [Pahlavi]. (3) J [Pahlavi] (4) BK [Pahlavi]. (5) J adds [Pahlavi]. (6) MR om. (7) BK آراست (8) BK MR_1, J om. (9) MR [Pahlavi]. (10) J om. (11) J [Pahlavi] (12) MR om. (13) So W, BK; the rest [Pahlavi]. (14) So W, BK; J [Pahlavi]; better MR, MR_1 [Pahlavi]: *Vide* § 7; MR_1, J add [Pahlavi]. (15) cf. P. شستن=to wash. (16) BK, MR_1, J [Pahlavi]. (17) MR [Pahlavi]. (18) MR, MR_1 add [Pahlavi] (19) MR [Pahlavi]: cf. P. بادرم=useless (so West): better. P. بادرم = common people. (20) M.ʀ adds [Pahlavi]. (21) MR [Pahlavi]: better [Pahlavi]. (22) MR [Pahlavi]; MR_1, J add [Pahlavi]. (23) MR om. (24) MR [Pahlavi]; BK, MR_1, J add [Pahlavi]. (25) MR adds [Pahlavi]. ((26) MR [Pahlavi]. (27) MR [Pahlavi]. (8) MR, J om. (29) MR [Pahlavi]. (30) MR_1, J [Pahlavi]: cf. Ys 48 § 5 with §§ 6-7.

(9-10) [1]ཨཱ [2]གཤེགས་པ་ན་ [3]ཐེ་ [4] [5]ཚེ་དང་ [6] [7]ཤཱཀྱཐུབ་ [8]ཀྱི་ [9] [10]སངས་རྒྱས་ [11] [12]ཐེ་ [13]ཚེ་ [14]ཤཱཀྱ [15] [16]ཐུབ་ [17]ཤཱཀྱ་ [18] [19]ཐུབ་ [20] [21]ཤཱཀྱ་རྒྱལ་ [22] [23]ཤཱཀྱ་ [24]ཐུབ་ [25]ཚེ་ [26] [27] (11) [28]ཤཱཀྱ་ [29]ཐུབ་ཀྱི་ [30] [31]ཐུབ་ [32]ཤཱཀྱ་ [33]སངས་རྒྱས་ [34]ཤཱཀྱ་

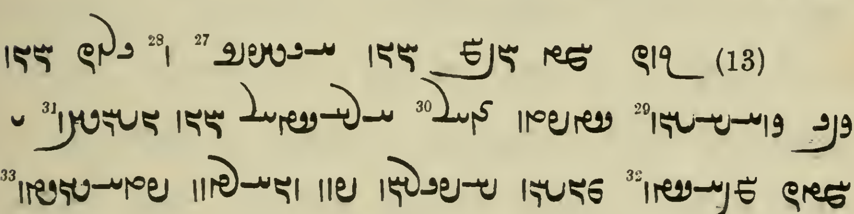
(1) MR ཨཱ cf. with §§ 9-10, Pah. Vd. VIII § 100. (2) MR གཤེགས་པ. (3) BK, MR ཐེ་ཚེ་དང་, MR1 ཐེ་ཚེ་དང་. (4) J om. (5) MR1 ཚེ་དང་. (6) MR om. (7) J གཤཱཀྱ་; MR1 om. (8) So W, BK; better MR, MR1, J ཏེ. (9) BK, MR1, J om. (10) MR, MR1 གཤེགས་པ. (11) MR ཚེ་དང་. (12) BK, MR1, J om. (13) MR repeats. (14) So W, BK; the rest གཤེ. (15) MR om. (16) MR གཐུབ་; J ཐུབ་. (17) MR གཤེགས་པ; MR1, J གཤེགས་; BK ཤཱཀྱ་. (18) BK, J om. (19) MR ཐེ. (20) MR om. (21) BK, MR1 གཤེ་ཚེ་དང་; J གཤེ་ཚེ་: or, better གཤེ་ཚེ་དང་. (22) MR om. (23) MR1 adds ། (24) MR གཐུབ་. (25) MR1 ཚེ་. (26) MR om. (27) MR1, J om. (28) MR, MR1, J ཤཱཀྱ་. (29) MR adds ཐེ. (30) So W, MR; BK, J om; MR1 ། for ཿ. (31) All but W གཤེགས་པ. (32) MR adds ། (33) BK གཤེ་ཚེ་དང་. (34) MR1 ཤཱཀྱ་.



(12)



(13)



(1) BK, MR1, J om. (2) J, MR1 omit final. (3) MR omits the last 8 words. (4) J. (5) So W, BK; MR; better MR1, J (P. آشتا) (6) MR adds. (7) BK om. (8) MR1, J add. (9) BK. (10) MR1, J add (11) MR, MR1, J add. (12) MR. (13) MR om. (14) MR1. (15) MR1. (16) MR for. (17) BK, J, MR1 add. (18) MR1 adds. (19) MR. (20) MR om. (21) So W, BK; the rest. (22) So W, BK; the rest om. (23) BK, MR om. (24) MR1, J add. (25) MR. (26) cf., with § 12, Pah. Vd. 9 § 2 and Dd. Purseshn 47 § 38. (27) MR; BK. (28) MR om. (29) J: All but W add. (30) MR1, J add. (31) MR (P. ش د + بیخ = origin). (32) P. باهمسار = of the same kind; alike: (Av. to divide). (33) So W; the rest add.

ka ill ill dâtô- (14) [1]ûzhdâ-mâh ayâ-shaêtê [2]ahmâkô [3]aêvô-dâtô [4]yazdô

ô-mash[6] ; [7]dazdâ-kîh [8]dazdâ-kîh ; [9]ahmâkô ka[5] ; ê[5] kê ahmâkô

[10] ; ash [11]kûnêd ahmâ ash ayâsên [12]ô-ash-tarâ-[13]ayâdgîh ô-ash-tarâ

CHAPTER III.

(1) [14]ahmâ-tê kê dâtô-ash ô-ê dîdan [15]ô-mash ê[5] ; [16]ô-mash ô

[17]ayâmûnêd ahmâ-ash [18]ayâdgâr ô-mash ahmâ ô [19]dîdan ; [20]ô-mash-ê-tarâ

[21]ahmâkô [22]kê (2) ayâdgâr kê-shân ahmâ ahmâ-shân

[23]ahmâkô-ash ash-ê ô-ahmâyâdgâr ê ; [24]ô-shân-ê-tarâ dazdâ-shân ô-mash

ahmâ-ash [25]ash (3) ô-ê

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(1) J ô-mash ; BK ô-ash. (2) MR ahmâsh. (3) MR ahmâsh. (4) MR ê azdê. (5) So W, BK; the rest om. (6) So W. (*nishân*= token): better dash as in the rest (va Yazdân). (7) So W; BK ô-ash ; MR, MR1, J ô-mash. (8) West reads *yimtûnânag* (adj): better, *yâmtûmînând* (verb.) (9) BK ô-ash-ê-ash. (10) MR om. (11) MR ash. (12) So W, BK; better MR ô-ash-ô-mash or, MR1, J ô-ash-ô-ash for these two words. (13) So W, BK: the rest ô-ash-[illegible]. (14) BK ayâsh-ê. (15) Thus W: West reads *yâyê*; better ô-ash as in BK or ô-ayâsh as in the rest. (16) BK ash. (17) BK ayâsh ; MR1 ayâsh; J ayâsh : cf. P. ترجمہ = translation: ترجمان = interpreter. (18) MR ayâsh. (19) MR om: better ê for ô. (20) J adds ô. (21) BK ayâsh. (22) MR om. (23) MR ahmâsh. (24) MR ô-ash-ash. (25) BK MR1, J prefix ô.

ⲁⲩⲱ ⲉⲩⲛⲁⲩ ⲉⲃⲟⲗ ⲙⲛ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲛⲁⲓ ⲉⲧⲃⲉ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲡⲉⲛⲛⲟⲩ ⲡⲉⲛⲓⲱⲧ ⲙⲛ ⲡⲉⲛⲙⲁⲩⲁⲧ ⲙⲛ ⲡⲉⲛⲥⲱⲙⲁ ⲙⲛ ⲡⲉⲛⲯⲩⲭⲏ ⲙⲛ ⲡⲉⲛⲡⲛⲉⲩⲙⲁ ⲙⲛ ⲡⲉⲛⲙⲉⲩⲉ ⲙⲛ ⲡⲉⲛⲉⲓⲱⲧ ⲙⲛ ⲡⲉⲛⲁⲅⲁⲡⲏ ⲙⲛ ⲡⲉⲛⲁⲅⲁⲑⲟⲛ ⲙⲛ ⲡⲉⲛⲁⲅⲁⲑⲟⲥ ⲙⲛ ⲡⲉⲛⲁⲅⲁⲑⲟⲉⲓⲇⲏⲥ ⲙⲛ ⲡⲉⲛⲁⲅⲁⲑⲟⲡⲣⲉⲡⲏⲥ ⲙⲛ ⲡⲉⲛⲁⲅⲁⲑⲟⲡⲟⲓⲟⲥ ⲙⲛ ⲡⲉⲛⲁⲅⲁⲑⲟⲉⲣⲅⲟⲥ ⲙⲛ ⲡⲉⲛⲁⲅⲁⲑⲟⲙⲁⲑⲏⲥ ⲙⲛ ⲡⲉⲛⲁⲅⲁⲑⲟⲙⲁⲑⲏⲧ

(6) [illegible] [1] [illegible] [2] [illegible] [3] [illegible] [4] [illegible] [5] [illegible] [6] [illegible] [7] [illegible] [8] [illegible] [9] [illegible] [10] [illegible] [11] [illegible] [12] [illegible] [13] [illegible] [14] [illegible] [15] [illegible] [16] [illegible] [17] [illegible] [18] [illegible] [19] [illegible] [20] [illegible] [21] [illegible] [22] :.

(7) [illegible] [23] [illegible] [24] [illegible] [25] [illegible] [26] [illegible] [27] [illegible] [28] [illegible] [29] [illegible] [30] [illegible]

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(1) MR om. (2) MR ; J :— *sazdgûn*; cf. P. سزگي grief; vexation. (3) MR_1, J (4) BK, MR, J : *dahîk*: cf. P. ۵۵ =annoyance (Av. .) (5) BK, J, MR_1 om. (6) MR ; MR, MR_1, J add . (7) MR . (8) MR ; MR_1 . (9) Thus all but BK; J adds : better BK (*shatrô*). (10) West translates 'well-lamenting (*hû-zanâyîk*), P. ن و ز ج — to complain, howl; or P. وزن — honour, reputation; also, cheerful :— ..... "is not honoured by his countrymen" (hamyârân shatrô) or, ... "is not honoured by the unfriendly of the country" (a-hamyârân shatrô). (11) MR om. (12) MR, J . (13) So W, J; the rest om. (14) All but W, BK add . (15) BK for . (16) MR_1 . (17) J, MR, MR_1 om. (18) MR_1, J add . (19) MR ; MR_1, J add . (20) MR, MR_1, J add . (21) BK : P. (22) MR . (23) So W; the rest . (24) So W, BK; better MR or, MR_1, J . (25) MR for . (26) MR adds ; MR_1 adds . (27) MR_1, J add . (28) MR, MR_1 om. (29) MR . (30) MR ; J .

ਸਭ ਹੀ ਪ੍ਰਮਾਤਮਾ[1] ਵਲੋਂ ਹੈ[2] ਜੋ ਸਾਨੂੰ[3] ਮਸੀਹ ਰਾਹੀਂ[4] ਆਪਣੇ[5] ਨਾਲ ਮੇਲ ਕਰਨ ਵਾਲਾ ਬਣਾਉਂਦਾ[6] ਅਤੇ ਸਾਨੂੰ ਮੇਲ ਕਰਨ ਦੀ ਸੇਵਾ[7] (8) ਸੌਂਪਦਾ[8] ਹੈ ਅਰਥਾਤ ਇਹ ਕਿ ਪ੍ਰਮਾਤਮਾ[9] ਮਸੀਹ ਵਿੱਚ[10] ਹੋ ਕੇ ਸੰਸਾਰ[11] ਨੂੰ ਆਪਣੇ ਨਾਲ ਮੇਲ ਕਰਦਾ[12] ਸੀ[13] ਅਤੇ ਉਹਨਾਂ[14] ਦੇ ਅਪਰਾਧ ਉਹਨਾਂ ਦੇ ਵਿਰੁੱਧ ਨਹੀਂ[15] ਗਿਣਦਾ[16] ਸੀ ਅਤੇ ਇਸ ਮੇਲ ਕਰਨ[17] ਦੇ ਸੰਦੇਸ਼[18] ਨੂੰ ਸਾਨੂੰ[19] ਸੌਂਪਿਆ[20]। (9) ਸੋ ਅਸੀਂ[21] ਮਸੀਹ[22] ਦੇ ਦੂਤ[23] ਹਾਂ[24] ਜਿਵੇਂ ਪ੍ਰਮਾਤਮਾ[25] ਸਾਡੇ[26] ਰਾਹੀਂ ਤੁਹਾਨੂੰ[27] ਬੇਨਤੀ[28] ਕਰਦਾ ਹੈ। ਅਸੀਂ ਮਸੀਹ[29] ਦੀ ਥਾਂ[30] ਤੁਹਾਨੂੰ ਬੇਨਤੀ[30] ਕਰਦੇ ਹਾਂ[31] ਕਿ ਪ੍ਰਮਾਤਮਾ[32] ਨਾਲ ਮੇਲ ਕਰੋ[33]।

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(1) MR, MR$_1$, J add ।: West reads *anâasîh*, P. اندازہ —measure, computaion; better, *andîhá* (severally): or, *hû-sâyê* (P. ہوسایہ)—well protecting. (2) cf. P. زیرک —expert, dexterous; J ਸਭਯੋਗ. (3) MR$_1$, J add ।. (4) MR ਯਸੁਮਸੀਹ; MR, MR$_1$, J add ਦਾ. (5) J ਸਯਾਮ; MR ਦਾਸ. (6) MR ਦਾਸ. (7) MR, MR$_1$ om. (8) So W, BK; better ਸੌਂਪਦਾ as in the rest (cf. ਸਾਨੂੰ ਦਾਨ in the following clause). (9) J, MR$_1$ add ।. (10) MR ਸਾਨੂੰ. (11) MR, J add ।. (12) So W, BK; better ਸਯਾਮ as in the rest. (13) MR$_1$ om. (14) MR ਤੇ. (15) MR, MR$_1$ add ਸਾਥ. (16) J omits the last 7 words. (17) MR ਮਸੀਹਦਾਸ. (18) MR adds ।. (19) BK ਸਯਾਮ. (20) J om. (21) MR$_1$ adds ।. (22) MR, MR$_1$, J add ਦਾ. (23) MR$_1$ om. (24) So W; (for ਭਰਾ); J ਸਭਯਾ—the rest ਭਯਾ for ਭਯਾ; better, read *vôik* (Av. ਸਮੁਹਾਇ.) (25) BK ਸਯਾਮ. (26) MR$_1$ om. (27) MR, J ਦਾਸ. (28) J ਸਯਾਚ. (29) J ਓਸ. (30) MR om. (31) MR ਸਾਨੂੰ. (32) MR$_1$, J ਸਯਾਮ. (33) MR$_1$ ਮਸੀਹਦਾਸ; J ਮਸੀਹਸਯਾਮ.

[illegible]

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(1) MR, MR1, J add ۶. (2) BK ۵۵۶۱. (3) J, MR1 ۱۵۱۶. (4) J ۱۶۱۶۵۰۵۵. (5) BK ۵۶. (6) *Hû-dômân*—good abode: Av. ; also, cf. Av. . *Vide*, also, Pah. Vd. 19 § 31 (Dastur Darab's Edition). For West's interpretation of this word, *Vide* S. B. E. Vol *XVIII*, (Dd. Pursesh 30) p. 63, note. (7) MR, MR1 om. (8) MR adds ۱. (9) MR ۱۶۵۶۵۱ : Read *vinâvishn* (Av. ۱۶۱۶) ; or. *vâzishn*—passage; shifting (Av. ۶۰۱۶), or, with MR, read *nayâjân* (P. نیازان —needy) (10) J ۶۶۵۰۲. (11) MR. J . (12) So W, BK; MR, MR1 ۶۱۵۱۵۶ ; J ۶۱۵۱ : West reads *zâhtar* (cf. P. زشت). Better *vâspôharagânîhâtâr* with the preceding (as one word). (13) BK ; MR, MR1 . (14) BK ۶۱۶۵۶. (15) BK, MR, J om. (16) BK, J . (17) MR1, J add ۱. (18) So W, BK; better ۱۶۱۶۶ as in the rest. (19) J ۱۵۱۶. (20) MR adds ۱. (21) MR om. (22) J omits the last 6 words. (23) J : See the preceding note. (24) J adds ۰. (25) MR, J om. (26) MR om. (27) J . (28) So W, BK; MR1 ; better MR, J . (29) MR, MR1, J add ۰.

ಇದಾವುದೆಂದರೆ ನೀವು ಒಬ್ಬರಿಗೊಬ್ಬರು ಪ್ರೀತಿಯಿಂದಿರಿ ಎಂಬ ಆಜ್ಞೆಯೇ. ನೀವು ಹೀಗೆ ಮಾಡುವಿರೆಂಬ ನಿಶ್ಚಯವು ನನಗಿದೆ. ಆದರೆ ಸಹೋದರರೇ, ನಿಮ್ಮನ್ನು ಇನ್ನೂ ಹೆಚ್ಚಾಗಿ ಪ್ರೋತ್ಸಾಹಿಸಬೇಕೆಂದು ನಿಮ್ಮನ್ನು ಕೇಳಿಕೊಳ್ಳುತ್ತೇವೆ. (12) ಹೊರಗಿನವರ ಎದುರಿನಲ್ಲಿ ಸಭ್ಯರಾಗಿ ನಡೆದುಕೊಳ್ಳಬೇಕೆಂದೂ, ಯಾರಿಂದಲೂ ಏನೂ ಅಪೇಕ್ಷೆಯಿಲ್ಲದವರಾಗಿರಬೇಕೆಂದೂ ಮತ್ತು ಕೆಲಸಮಾಡಿ ನಿಮ್ಮ ಕೈಗಳಿಂದ ಸಂಪಾದಿಸಿಕೊಳ್ಳಬೇಕೆಂದೂ ನಾವು ನಿಮಗೆ ಆಜ್ಞಾಪಿಸಿದ್ದೆವಷ್ಟೆ. (13) ಸಹೋದರರೇ, ಸತ್ತವರ ವಿಷಯವಾಗಿ ನೀವು ತಿಳಿಯದವರಾಗಿರಬಾರದೆಂದು ನಾವು ಬಯಸುತ್ತೇವೆ. ಆಗ ನಿಮಗೆ ನಿರೀಕ್ಷೆಯಿಲ್ಲದವರಂತೆ ದುಃಖಿಸಬೇಡಿರಿ. (14) ಯೇಸು ಸತ್ತು ಪುನಃ ಎದ್ದನೆಂದು ನಾವು ನಂಬುತ್ತೇವಲ್ಲವೆ? ಅದೇ ರೀತಿಯಲ್ಲಿ ಯೇಸುವಿನಲ್ಲಿ ನಿದ್ರೆಹೊಂದಿದವರನ್ನು ದೇವರು ಯೇಸುವಿನೊಂದಿಗೆ ಕರೆದುಕೊಂಡು ಬರುವನೆಂದು ನಾವು ನಂಬುತ್ತೇವೆ.

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(1) MR_1, J add ಮತ್ತು. (2) MR MR_1, J add ನೀವು. (3) MR ಹೊರಗಿನವರ. (4) MR ಅವರ. (5) MR ಮತ್ತು. (6) MR om: P ಯವ್ವನಜ್ಞ = to be sad; ಕವ್ವನಜ್ಞ = sorrow; sorrowful. (7) So W: BK ಅ for ನ; the rest om. (8) So W, BK; MR, MR_1, J ಗಾಬರಿಯಾ. (9) BK ಸೋತವರಾಗುವುದು; MR_1, J ಪರದವರಾಗುವುದು. (10) So W. BK; better ಇದ್ದಾಗ as in the rest. (11) MR ಅಮ್ಮನ: J ಅಮ್ಮಮನ: See Cama Memorial Volume, P. 259. (12) MR, MR_1, J prefix ನೀ. (13) So W, BK; better ಅಮ್ಮನವರ as in the rest. (14) MR, MR_1 ಮಾಡಿಸುವನು; J ಮಾಡಿಸುವನು. (15) MR, J add ನೀ; MR_1 adds ನೀ ಅ. (16) MR_1, J ಪ್ರಮಾಣವಾಗಿ. (17) MR om. (18) So W, BK; MR_1 ಕೊಟ್ಟ ಅ ಆಜ್ಞೆ for ಕ ಆಜ್ಞಾಪಿಸಿದ: better, MR, J ಕೊಟ್ಟ ಅ ಆಜ್ಞೆ. (19) MR, J ಮಾತ. (20) MR, MR_1, J om. (21) MR, MR_1, J add ಅ. (22) MR ಸಭೆಯವರಲ್ಲಿ. (23) MR ಅಚಾರಿಸಿ. (24) MR, MR_1, J ಇಲ್ಲವಾಗಿ. (25) MR_1, J add ನೀ. (26) MR ಪ್ರಾರ್ಥನೆ. (27) MR om. (28) J adds ನೀ. (29) MR_1 ಕೊಟ್ಟ. (30) MR_1, J om: MR, MR_1, J add ಮಾಡಿದ. (31) BK ಸೋತವರು; MR_1 ಸತ್ತವರನ್ನು for ಸತ್ತವರ ವಿಷಯ.

(17) ਜਬਾਨਹਾ ਓਰ ਸ ਸ ਕ ਮ ਖ਼ ਓਰ ਓਜਾਨਾ[1] ਕੁਫ਼ਰ ਦਾਸ਼ਤਨ[2] ਕੇ ਜਾਨਿਬ ਸ਼ਬਸ਼ਤਹ ਓ ਸ਼ੁਰੂਅ ਕੁਨਦ :·
ਸ਼ਰਤ[3] ਕਰਦਨ[4] ਬਰ ਜਾਨਿਬ ਸ਼ਬਸ਼ਤਹ[5] ਓ ਸ਼ਰੂਅ ਕੁਨਦ[6] ਬਰ ਜਾਨਿਬ[7] ਸ਼ਬਸ਼ਤਹ[8] ਓ ਬਰ ਜਾਨਿਬ ਸ਼ਬਸ਼ਤਹ[9] ਸ਼ਰਤ[10] ਕਰਦਨ[11] ਓ[12] ਬਰ ਜਾਨਿਬ[13] ਸ਼ਬਸ਼ਤਹ[14] ਸ਼ਰੂਅ ਕੁਨਦ (16) ਸ਼ਰਤ ਜਾਨਿ ਕੁਸ਼ਤਨ[15] ਅਸ਼ਤ[16] ਓ ਬਰ ਜਾਨਿਬ[17] ਸ਼ਬਸ਼ਤਹ[18] ਸ਼ਰੂਅ ਕੁਨਦ ਓ ਬਰ ਜਾਨਿਬ ਸ਼ਬਸ਼ਤਹ[19] ਸ਼ਰਤ ਕਰਦਨ[20] ਜਾਨਿ ਕੁਸ਼ਤਨ[21] ਅਸ਼ਤ ਓ ਸ਼ਰੂਅ ਕੁਨਦ ਬਰ ਜਾਨਿਬ ਸ਼ਬਸ਼ਤਹ[22] ਸ਼ਰਤ ਕਰਦਨ ਜਾਨਿ ਕੁਸ਼ਤਨ[23] ਅਸ਼ਤ[24] ਓ ਸ਼ਰੂਅ ਕੁਨਦ[25] :·

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(1) MR, MR_1, J ਜਬਾਨਹਾ. (2) MR ਾ for ਾ. (3) MR om; BK, MR_1, J ਓਰਾ. (4) So all: better ਜਬਾਨਹਾਰ (5) So W, BK; MR. MR_1 ਓ ਾ: better ਓ as in J. (6) So W; BK, MR ਜਬਾਨਹਾਰ; MR_1, J ਜਬਾਨਹਾਰ. (7) MR om. (8) MR adds ਾ. (9) MR ਸ਼ਬਸ਼ਤਹ. (10) MR ਸ਼ਬਸ਼ਤਹ; MR_1, ਬਸ਼ਤਹ for ਬਸ਼ਤਹ ਸ਼ਬਸ਼ਤਹ. (11) MR_1, J ਓਰਾਸ਼. (12) BK ਾਓ; MR om. (13) BK ਾਜਾਨਿਬ. (14) MR ਸ਼ਰ. (15) MR ਸ਼ਰਤਾ for ਸ਼ਰਤ ਜਾਨਿ. (16) BK ਜਾ-ਤਾ: *va jasak*, P. جسک trouble. (17) BK ਜਾ. (18) BK, MR, MR_1 om. (19) So W; the rest ਸ਼ਬਸ਼ਤਹ. (20) MR ਜਬਾਨਹਾ. (21) So W, BK; better ਸ਼ਰ. (P. وشۏ) as in the rest: J adds ਾ. (22) J, MR_1, BK add ਾ. (23) MR ਤਾ ਸ਼ਬਸ਼. (24) MR_1 ਜਬਾਨਹਾ. (25) J adds ਾ. (26) MR ਜਬਾਨਹਾ. (27) MR ਸ਼ਰ-ਸ਼ਰਤ cf. note 11 § 12. (28) MR ਜਬਾਨਹਾ. (29) MR, MR_1, J add ਜਬਾਨਹਾ ਸ਼ਰ ਓ ਸ਼ਰਤ. (30) MR ਸ਼ਰਤਾਰਤ-ਸ਼. (31) MR ਸ਼ਬਸ਼ਤਹ. (32) J adds ਜਬਾਨਹਾ ਸ਼ਰਤਾਰਤ ਾ; MR adds ਜਬਾਨਹਾ ਜਬਾਨਹਾ ਸ਼ਰਤ. (33) BK om. (34) MR, J ਸ਼ਬਸ਼ਤਹ. (35) BK ਸ਼ਰਤ; BK repeats the last 9 words (with the first word ਸ਼ instead of ਸ਼) MR_1 adds ਸ਼ਰਤ ਸ਼ ਸ਼ ਜਬਾਨਹਾ ਸ਼ਰਤਾਰਤ ਾ for the last 10 words. (36) MR om.

ⲙⲡⲉⲩⲥⲁⲛⲧⲁⲩⲟ[1] ⲛⲁⲓⲱⲧ ⲉⲃⲟⲗ ⲛⲥⲁ ⲡⲓⲥⲁⲛⲧⲁⲩⲟ ⲙⲡⲉⲩⲛⲁⲩ ⲉⲡⲉⲩⲥⲁⲛⲧⲁⲩⲟ
ⲛⲁⲓⲱⲧ[2] ⲉⲃⲟⲗ ⲛⲥⲁ ⲡⲓⲥⲁⲛⲧⲁⲩⲟ ⲙⲡⲉⲩⲛⲁⲩ ⲉⲡⲉⲩⲥⲁⲛⲧⲁⲩⲟ ⲛⲁⲓⲱⲧ[3] ⲉⲃⲟⲗ
ⲛⲥⲁ ⲡⲓⲥⲁⲛⲧⲁⲩⲟ ⲙⲡⲉⲩⲛⲁⲩ[4] ⲉⲡⲉⲩⲥⲁⲛⲧⲁⲩⲟ ⲛⲁⲓⲱⲧ ⲉⲃⲟⲗ ⲛⲥⲁ ⲡⲓⲥⲁⲛⲧⲁⲩⲟ
ⲙⲡⲉⲩⲛⲁⲩ[5] ⲉⲡⲉⲩⲥⲁⲛⲧⲁⲩⲟ ⲛⲁⲓⲱⲧ ⲉⲃⲟⲗ ⲛⲥⲁ ⲡⲓⲥⲁⲛⲧⲁⲩⲟ ⲙⲡⲉⲩⲛⲁⲩ[6] ⲛⲁⲓ
ⲛ̀ⲁⲡⲁⲩⲗⲟⲥ[7] ⲉⲧⲃⲉ ⲡⲉⲛⲧⲁⲩⲥⲱⲧⲡ ⲉⲣⲟ[8] ⲛ̀ⲧⲉ ⲡⲉⲛⲣⲱⲙⲓ ⲛ̀ⲧⲉ ⲡⲉⲛⲥⲱⲙⲁ
ⲛ̀ⲧⲉ ⲡⲉⲛⲛⲟⲩⲥ[9] ⲁⲩⲱ ⲛ̀ⲧⲉ ⲡⲉⲛⲥⲁⲣⲝ ⲉⲧⲣⲉ ⲛⲉⲥⲛⲁⲩ[10] ⲉⲃⲟⲗ ⲙ̀ⲡⲉⲛⲥⲁⲣⲝ
ⲙ̀ⲡⲉⲛⲥⲱⲙⲁ ⲛ̀ⲧⲉ ⲡⲉⲛⲣⲱⲙⲓ ⲛ̀ⲧⲉ ⲡⲉⲛⲛⲟⲩⲥ[11] ⲁⲩⲱ ⲛ̀ⲧⲉ ⲡⲉⲛⲥⲱⲧⲡ ⲉⲣⲟ
ⲛ̀ⲧⲉ ⲡⲉⲛⲛⲟⲩⲥ ⲁⲩⲱ ⲛ̀ⲧⲉ ⲡⲉⲛⲥⲁⲣⲝ ⲉⲧⲣⲉ ⲛⲉⲥⲛⲁⲩ ⲉⲃⲟⲗ ⲙ̀ⲡⲉⲛⲥⲁⲣⲝ
ⲙ̀ⲡⲉⲛⲥⲱⲙⲁ ⲛ̀ⲧⲉ ⲡⲉⲛⲣⲱⲙⲓ[12] ⲛ̀ⲧⲉ ⲡⲉⲛⲛⲟⲩⲥ ⲉⲣⲉⲥⲛⲁⲩ ⲉⲡⲉⲛⲥⲁⲣⲝ
ⲛ̀ⲧⲉ ⲡⲉⲛⲛⲟⲩⲥ ⲁⲩⲱ ⲛ̀ⲧⲉ ⲡⲉⲛⲥⲱⲙⲁ ⲛ̀ⲧⲉ ⲡⲉⲛⲣⲱⲙⲓ[13] ⲁⲩⲱ ⲛ̀ⲧⲉ ⲡⲉⲛⲥⲱⲧⲡ
ⲉⲣⲟ ⲛ̀ⲧⲉ ⲡⲉⲛⲛⲟⲩⲥ ⲁⲩⲱ ⲛ̀ⲧⲉ ⲡⲉⲛⲥⲁⲣⲝ ⲉⲧⲣⲉ ⲛⲉⲥⲛⲁⲩ[14] ⲉⲡⲉⲛⲥⲁⲣⲝ
ⲙ̀ⲡⲉⲛⲥⲱⲙⲁ ⲛ̀ⲧⲉ ⲡⲉⲛⲣⲱⲙⲓ ⲛ̀ⲧⲉ ⲡⲉⲛⲛⲟⲩⲥ[15] ⁘

CHAPTER IV

(1) ⲁⲛⲁ ⲡⲉ ⲡⲉⲓⲙⲁⲣⲧⲩⲣⲟⲥ[16] ⲛ̀ⲧⲉ ⲡⲓⲟⲩⲱϩ[17] ⲛ̀ ⲟⲩⲟϩ ⲛⲁⲓ ⲛⲉⲙ
ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ[18] ⲛ̀ⲧⲉ ⲡⲓⲟⲩⲱϩ ⲉⲧⲁⲓ ⲛⲁⲓ[19] ⲉⲃⲟⲗ ⲙ̀ⲡⲓⲥⲡⲓⲣⲓⲧ ⲉⲧⲟⲩⲁⲁⲃ
ⲛⲁⲓ[20] ⲛ̀ⲧⲉ ⲡⲉⲛⲛⲟⲩⲥ[21] ⲁⲩⲱ ⲉⲩⲥⲱⲧⲡ ⲛ̀ⲧⲉ ⲡⲉⲛⲥⲱⲙⲁ[22] ⲙ̀ⲡⲉⲛⲥⲁⲣⲝ
ⲙ̀ⲡⲉⲛⲣⲱⲙⲓ ⲛ̀ⲧⲉ ⲡⲉⲛⲛⲟⲩⲥ ⲉⲧⲣⲉ ⲛⲉⲥⲛⲁⲩ ⲉⲡⲉⲛⲥⲁⲣⲝ ⲙ̀ⲡⲉⲛⲥⲱⲙⲁ
ⲛ̀ⲧⲉ ⲡⲉⲛⲣⲱⲙⲓ ⲛ̀ⲧⲉ ⲡⲉⲛⲛⲟⲩⲥ ⲁⲩⲱ ⲛ̀ⲧⲉ ⲡⲉⲛⲥⲱⲧⲡ ⲉⲣⲟ ⲛ̀ⲧⲉ ⲡⲉⲛⲛⲟⲩⲥ
ⲁⲩⲱ ⲛ̀ⲧⲉ ⲡⲉⲛⲥⲁⲣⲝ ⲉⲧⲣⲉ ⲛⲉⲥⲛⲁⲩ ⲉⲃⲟⲗ ⲙ̀ⲡⲉⲛⲥⲁⲣⲝ ⲙ̀ⲡⲉⲛⲥⲱⲙⲁ
ⲛ̀ⲧⲉ ⲡⲉⲛⲣⲱⲙⲓ[23] ⲛ̀ⲧⲉ ⲡⲉⲛⲛⲟⲩⲥ ⲁⲩⲱ ⲛ̀ⲧⲉ ⲡⲉⲛⲥⲱⲧⲡ ⲉⲣⲟ ⲛ̀ⲧⲉ ⲡⲉⲛⲛⲟⲩⲥ
(2) ⲁⲩⲱ ⲛ̀ⲧⲉ ⲡⲉⲛⲥⲁⲣⲝ ⲉⲧⲣⲉ ⲛⲉⲥⲛⲁⲩ ⲉⲡⲉⲛⲥⲁⲣⲝ ⲙ̀ⲡⲉⲛⲥⲱⲙⲁ ⲛ̀ⲧⲉ ⲡⲉⲛⲣⲱⲙⲓ[24]
ⲛ̀ⲧⲉ ⲡⲉⲛⲛⲟⲩⲥ[25] ⲁⲩⲱ ⲛ̀ⲧⲉ ⲡⲉⲛⲥⲱⲧⲡ ⲉⲣⲟ ⲛ̀ⲧⲉ ⲡⲉⲛⲛⲟⲩⲥ ⲁⲩⲱ ⲛ̀ⲧⲉ ⲡⲉⲛⲥⲁⲣⲝ
ⲉⲧⲣⲉ ⲛⲉⲥⲛⲁⲩ ⲉⲡⲉⲛⲥⲁⲣⲝ ⲙ̀ⲡⲉⲛⲥⲱⲙⲁ ⲛ̀ⲧⲉ ⲡⲉⲛⲣⲱⲙⲓ ⲛ̀ⲧⲉ ⲡⲉⲛⲛⲟⲩⲥ[26] ⲁⲩⲱ
ⲛ̀ⲧⲉ ⲡⲉⲛⲥⲱⲧⲡ ⲉⲣⲟ[27] ⲛ̀ⲧⲉ ⲡⲉⲛⲛⲟⲩⲥ[28] ⲁⲩⲱ ⲛ̀ⲧⲉ ⲡⲉⲛⲥⲁⲣⲝ ⲉⲧⲣⲉ ⲛⲉⲥⲛⲁⲩ[29]
ⲉⲡⲉⲛⲥⲁⲣⲝ ⲙ̀ⲡⲉⲛⲥⲱⲙⲁ ⲛ̀ⲧⲉ ⲡⲉⲛⲣⲱⲙⲓ ⲛ̀ⲧⲉ ⲡⲉⲛⲛⲟⲩⲥ[30] ⁘

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(1) MR ⲙⲡⲉⲩⲥⲁⲛⲧⲁⲩⲟ ⲛⲁⲓⲱⲧ ; MR$_1$, J ⲙⲡⲉⲩⲥⲁⲛⲧⲁⲩⲟ ⲛⲁⲓⲱⲧ cf. P. شيوعاً ار expert, clever. (2) MR om. (3) BK, MR$_1$, J om. (4) MR, MR$_1$ om. (5) So W, BK; the rest ⲙⲡⲉⲩⲛⲁⲩ ; MR adds ⲛ . (6) BK, J om. (7) MR om. (8) BK ⲙⲡⲉⲛⲥⲁⲣⲝ with ⲙⲡⲉⲛⲥⲱⲙⲁ written above. (9) BK om. (10) BK ⲉⲃⲟⲗⲛⲥⲁ . (11) MR$_1$, J add ⲛ . (12) Thus W, BK; (cf. P. ستودن=ستايش كردن=to praise); better ⲙⲡⲉⲛⲥⲱⲧⲡ as in the rest; MR$_1$ J add ⲛ . (13) MR, MR$_1$ om. (14) J ⲛⲉⲙ-ⲟⲩⲟ-ⲙⲁⲁⲧ . (15) BK ⲉⲃⲟⲗⲛⲥⲁ. (16) So W, BK ; better ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ as in the rest. (17) BK, J ⲛⲓⲱⲟⲩϩ. (18) MR, MR$_1$, J add ⲛ . (19) MR ⲁⲩⲁⲁⲃ-ⲟⲩ. (20) BK, MR, J add ⲙⲡⲓ . (21) So MR, MR$_1$, J ; W, BK ⲙⲡⲟⲩ . (22) J ⲙ̀ⲡⲉⲛⲥⲱⲙⲁ-ⲧⲉ . (23) MR$_1$ adds ⲉ ⲛⲉ . (24) J adds ⲛⲉ ⲉ . (25) MR, MR$_1$, J om. (26) Thus all but J ; J ⲛⲉⲙ-ⲟⲩⲛⲁⲩ-ⲟⲩ (27) MR$_1$, J add ⲛ . (28) MR om. (29) MR om: J ⲛ for ⲙ̀.

(1) MR . (2) BK . (3) cf. P. leaping, absence; or, cf. P. = placed into disorder (4) BK . (5) MR, J . (6) BK om. (7) The Avesta passages, quoted in this chapter, are corrected from Geldner's text, as they are indifferently written in the MSS., and the variants are given as foot-notes. (8) W, BK, ; MR . (9) MR ; W, BK add ; J has these words on the margin. (10) MR_1 om. (11) MR (12) MR, J, MR_1, add . (13) W, BK om ; MR, MR_1 ; J . (14) Thus J; the rest (15) MR ; the rest . (16) MR, MR_1, J for the last two words ; W, BK for the two words ; MR_1, J have on the margin : W, BK leave a blank here of about 2 inches. (17) W, BK om; MR (18) W, BK om ; MR . (19) MR_1, BK, J om. (20) MR, MR_1, J add . (21) MR_1, J add . (22) All MSS. omit, by mistake ; cf. the Pah. version of Vd. IX § 41. (23) MR . (24) BK ; J : MR, MR_1 . (25) BK ; MR ; MR_1, J .

ܗܘ ܐܡܪ ܠܗ ܒܗ ܐܠܗܐ ܕܠܐ ܢܦܠ ܒܪ ܐܢܫ ܐܠܐ ܒܡܐ ܕܦܘܡܗ ܢܦܩ ܡܢ ܦܘܡܗ ܘܠܐ ܢܗܘܐ ܠܗ ܫܘܠܛܢ ܥܠ ܐܚܪܢ ܕܠܐ ܡܫܬܠܛ ܒܗ ܐܠܗܐ

ﻫﻮ ﺳﻪ[31] ﺑﺎﻳﺪ ﻛﻪ ﺑﺎﺷﺪ ﺑﺎ ﻫﻤﻪ ﻛﺲ[30] ﺑﺮﺑﺎﺭ ﻭ ﻣﻬﺮﺑﺎﻥ[29] ﺑﺎﺷﺪ
ﻭ ﺳﺨﻦ[28] ﻫﻢ ﺑﺎﺭﻩ[27] ﺑﺎﻳﺪ ﻛﻪ ﺭﺍﺳﺖ[26] ﻭ ﺩﺭﺳﺖ ﺑﺎﺷﺪ
ﻛﻪ ﺑﺎﻳﺪﻫﺎ[25] ﻭ ﺷﺎﻳﺪﻫﺎ[24] ﻧﻴﻜﻮ ﺑﺪﺍﻧﺪ ﻭ ﻧﻴﺰ ﻫﻤﻪ
ﺑﺎﻳﺪ[23] ﺍﻭ ﺭﺍ ﺩﺍﻧﺪ[22] ﻛﻪ ﻫﻴﭻ ﻛﺲ[21] ﺑﻪ ﺍﻭ ﻧﻴﺴﺖ (7)
ﺑﺎﻳﺪ[20] ﺑﺎﻳﺪ ﻛﻪ ﺑﺎ ﻫﻤﻪ ﻛﺲ[19] ﺑﺮﺍﺩﺭﻭﺍﺭ ﺑﺎﺷﺪ ﻭ
ﺑﺎﺷﺪ[18] ﻭ ﺑﺎ ﻫﻤﻪ ﻛﺲ[17] ﺑﺮﺍﺩﺭﻭﺍﺭ[16] ﺑﺎﺷﺪ ﻭ ﺑﺎ ﻫﻤﻪ
ﻫﻢ ﺑﺎﺷﺪ[14] ﻭ ﺑﺎ ﻫﻤﻪ ﻛﺲ[13] ﺩﻭﺳﺘﻲ[12] ﻭ ﻣﻬﺮﺑﺎﻧﻲ ﻛﻨﺪ
ﻛﻨﺪ[11] ﻭ ﺑﺎﻳﺪ[10] ﺑﺎﺷﺪ ﻭ ﺑﺎ ﻫﻤﻪ ﻛﺲ[9] ﻭ ﻧﻴﻜﻮ ﺭﻓﺘﺎﺭ ﺑﺎﺷﺪ
ﻭ ﺑﺎﻳﺪ[7] ﻛﻪ (6) ﻫﻴﭻ[8] ﻛﺲ ﺑﺎﻳﺪ ﻛﻪ ﺑﺎ ﻫﻤﻪ ﻛﺲ
ﺑﺎﺷﺪ[5] ﻭ ﺑﺎﻳﺪ[4] ﻫﻢ ﺑﺎﺷﺪ[3] ﻭ ﻫﻢ ﺑﺎﻳﺪ[2] ﻛﻪ ﺑﺎ ﻫﻤﻪ ﻛﺲ
ﻭ ﺑﺎﻳﺪ[1] ﻛﻪ ﻫﻢ ﺑﺎﺷﺪ

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(1) BK omits ﻭﺑﺎﻳﺪ ; MR, MR_1, J omit the last 4 words. (2) MR ﺩﻭﺳﺘﻲ ; MR_1 adds ﺍ. (3) MR, MR_1, J add ﺍ. (4) MR, J ﻣﻬﺮﺑﺎﻥ. (5) MR ﻫﻢ-ﺑﺎﺷﺪ ; MR_1, J ﻫﻢ ﺑﺎﺷﺪ . (6) So W, BK ; better ﻫﻴﭻ-ﻛﺲ as in the rest ; J, MR, add ﺍ . (7) BK, MR om. (8) MR ﻫ. (9) MR_1 om; J ﺍ for ﻭ. (10) MR_1, J om ; MR ﻭ for ﺍ. (11) BK om. (12) J adds ﻭ. (13) MR_1, J add ﺍ. (14) MR om. (15) MR, MR_1, add ﻫ. (16) J ﺑﺮﺍﺩﺭﻭﺍﺭ. (17) MR_1, J ﺑﻪﺩﺳﺖ . West reads *dast* = power : better *jast* (P. جست); or, read *istêd* with MR_1, J. (18) MR_1 om. (19) MR ﺑﺮﺍﺩﺭﻭﺍﺭ : MR_1, J add ﺍ. (20) MR ﺑﺎﻳﺪ. (21) So W, BK; the rest add ﺑﺎ ﻫﻤﻪ ﻛﺲ ﺑﺎﻳﺪ ﻛﻪ (ﺑﺎﺷﺪ MR) ﺑﺎ ﻫﻤﻪ ﻛﺲ ﺍﻭ ﻧﻴﺴﺖ . (22) MR, MR_1 om. (23) MR om. (24) Thus MR, MR_1 ; the rest ﺑﺎﻳﺪ ; BK repeats ﺑﺎﻳﺪ . (25) MR_1, J add ﺍ. (26) MR, J add ﺍ. (27) MR ﺩﺭﺳﺖ . (28) Thus all, for ﺭﺳﻢ. (29) MR, MR_1, ﻫﻮ . (30) So W, BK; the rest ﻫﻤﻪ-ﻛﺲ. (31) MR_1 om ; MR ﻭ for ﺍ.

ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲉ ⲡⲉⲕⲣⲁⲛ ⲛ̀ⲧⲁⲓⲛⲁⲓ ⲉ̀ⲣⲟⲓ ⲛ̀ⲥⲁ ⲡⲓⲙⲁ ⲉⲧⲉ ⲡⲉⲕⲣⲁⲛ ⲛ̀ⲧⲁⲓⲛⲁⲓ ⲉ̀ⲣⲟⲓ ⲛ̀ⲥⲁ
ⲡⲓⲙⲁ

ⵎⵓⵏⵓⵛⵛⵀⵉⵀⴰⵔ[1] ⵙⵓⵔ ⵏⵉⵎⵓⵔⵓⵏ[2] ⵏⵉⵎⵓⵔⵓⵏ[3] ⵙⵉⵏ ⵏⵉⵎⵓⵔⵓⵏ[4] ⵏⵉⵎⵓⵔⵓⵏ[5] ⵏⵉⵎⵓⵔⵓⵏ
ⵙⵉⵏ ⵏⵉⵎⵓⵔⵓⵏ ⵏⵉⵎⵓⵔⵓⵏ[6] ⵙⵓⵔ ⵏⵉⵎⵓⵔⵓⵏ[7] ⵙⵓⵔ ⵏⵉⵎⵓⵔⵓⵏ[8] ⵙⵓⵔ ⵏⵉⵎⵓⵔⵓⵏ
ⵏⵉⵎⵓⵔⵓⵏ ⵙⵓⵔ ⵏⵉⵎⵓⵔⵓⵏ[9] ⵙⵓⵔ ⵏⵉⵎⵓⵔⵓⵏ[10] ⵙⵓⵔ ⵏⵉⵎⵓⵔⵓⵏ[11] ⵙⵓⵔ ⵏⵉⵎⵓⵔⵓⵏ
ⵏⵉⵎⵓⵔⵓⵏ ⵙⵓⵔ ⵏⵉⵎⵓⵔⵓⵏ[12] ⵙⵓⵔ ⵏⵉⵎⵓⵔⵓⵏ[13] (11) ⵙⵓⵔ ⵏⵉⵎⵓⵔⵓⵏ
ⵏⵉⵎⵓⵔⵓⵏ ⵙⵓⵔ ⵏⵉⵎⵓⵔⵓⵏ[14] ⵏ[15] ⵙⵓⵔ ⵏⵉⵎⵓⵔⵓⵏ[16] ⵙⵓⵔ ⵏⵉⵎⵓⵔⵓⵏ
ⵙⵓⵔ ⵏⵉⵎⵓⵔⵓⵏ[17] ⵏⵉⵎⵓⵔⵓⵏ[18] ⵙⵓⵔ ⵏⵉⵎⵓⵔⵓⵏ ⵙⵓⵔ ⵏⵉⵎⵓⵔⵓⵏ
ⵙⵓⵔ ⵏⵉⵎⵓⵔⵓⵏ[19] ⵙⵓⵔ ⵏⵉⵎⵓⵔⵓⵏ[20] (12) ⵙⵓⵔ ⵏⵉⵎⵓⵔⵓⵏ
ⵏⵉⵎⵓⵔⵓⵏ ⵙⵓⵔ ⵏⵉⵎⵓⵔⵓⵏ[21] ⵏ ⵙⵓⵔ ⵏⵉⵎⵓⵔⵓⵏ[22] ⵏ ⵙⵓⵔ ⵏⵉⵎⵓⵔⵓⵏ[23] ⵏ ⵏⵉⵎⵓⵔⵓⵏ
ⵙⵓⵔ ⵏⵉⵎⵓⵔⵓⵏ[24] ⵏⵉⵎⵓⵔⵓⵏ ⵙⵓⵔ ⵏⵉⵎⵓⵔⵓⵏ ⵏ ⵙⵓⵔ ⵏⵉⵎⵓⵔⵓⵏ
ⵙⵓⵔ ⵏⵉⵎⵓⵔⵓⵏ[25] ⵏ ⵏⵉⵎⵓⵔⵓⵏ[26] ⵙⵓⵔ[27] ⵏ ⵏⵉⵎⵓⵔⵓⵏ ⵏⵉⵎⵓⵔⵓⵏ ⁘
ⵙⵓⵔ ⵏⵉⵎⵓⵔⵓⵏ (13) ⵙⵓⵔ ⵏⵉⵎⵓⵔⵓⵏ[28] ⵙⵓⵔ ⵏⵉⵎⵓⵔⵓⵏ[29] ⵏⵉⵎⵓⵔⵓⵏ
ⵏⵉⵎⵓⵔⵓⵏ ⵙⵓⵔ ⵏⵉⵎⵓⵔⵓⵏ[30] ⵏ ⵙⵓⵔ ⵏⵉⵎⵓⵔⵓⵏ[31] ⵏⵉⵎⵓⵔⵓⵏ ⵏⵉⵎⵓⵔⵓⵏ
ⵙⵓⵔ ⵏⵉⵎⵓⵔⵓⵏ[32]

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(1) So W, BK; the rest ⵎⵓⵏⵓⵛⵛⵀⵉⵀⴰⵔ. (2) MR ⵏⵉⵎⵓⵔⵓⵏ ⵏⵉⵎⵓⵔⵓⵏ; MR1, J add ⵏⵉⵎⵓⵔⵓⵏ. (3) So W, BK; the rest add ⵏ. (4) J ⵏⵉⵎⵓⵔⵓⵏ. (5) So W; BK ⵏⵉⵎⵓⵔⵓⵏ; the rest ⵏⵉⵎⵓⵔ ⵏⵉⵏ. (6) MR1, J add ⵏ. (7) So W, BK; the rest ⵏⵉⵎⵓⵔⵓⵏ. (8) MR, MR1, J add ⵏ. (9) J ⵏⵉⵎⵓⵔⵓⵏ. (10) MR1 ⵙⵉⵏ; MR adds ⵏ. (11) J adds ⵏ. (12) MR1 omits medial ⵙ. (13) MR1 ⵏⵉⵎⵓⵔⵓⵏ. (14) J om. (15) MR, MR1, J om. (16) J ⵙⵉⵏ. (17) BK ⵙⵓⵔⵉⵎⵓⵔⵓⵏ. (18) MR. ⵏⵉⵎⵓⵔⵓⵏ; MR1, J ⵏⵉⵎⵓⵔⵓⵏ. (19) MR1 om, J adds ⵏⵉⵏ. (20) So W, BK, MR1; better MR, J ⵏⵉⵎ: MR adds ⵙⵏ. (21) MR om. (22) So W, BK; the rest ⵏ for ⵏ. (23) MR, MR1 om. (24) MR adds ⵏ. (25) BK ⵏ ⵙⵓⵔⵏⵉⵎⵓⵔⵓⵏ. (26) MR ⵙⵓⵔⵏⵉⵎⵓⵔⵓⵏ. (27) So W, BK; better ⵙⵉⵏ as in the rest. (28) So W, BK; the rest ⵏⵉⵎ; cf. § 9. (29) MR adds ⵏ. (30) So W; the rest ⵙⵓⵔⵓⵏ; MR1, J add ⵏ. (31) MR ⵙⵓⵔⵏ. (32) MR ⵙⵓⵔⵏⵉⵎⵓⵔⵓⵏ; MR, MR1 add ⵏ.

ܐܝܟ ܕܐܢ ܐܝܬ ܒܟ ܚܟܡܬܐ ܘܐܢ ܐܝܬ ܒܟ ܡܕܥܐ ܠܡܫܬܘܠ ܒܗ ܠܐ ܐܝܬ ܒܟ ܚܟܡܬܐ ܐܦ ܠܐ ܡܕܥܐ ܐܢ ܐܝܬ ܒܟ ܡܕܥܐ ܐܦ ܠܐ ܚܟܡܬܐ ܐܢ ܐܝܬ ܒܟ ܚܟܡܬܐ ܘܡܕܥܐ ܐܢ ܐܝܬ ܒܟ ܡܕܥܐ ܘ

ااه ےاهلاهلا ےلاهلا ےلاهلا ے

ملم الكتاب هذا [23]وقرئ [22]ولم يكن [21]لكن [20]. الذين [19]ان
(4) [18]يحزنوا [17]كما [16]والذين [15]لا [14]رجاء [13]لهم
[12]يكون [11]يرقدون [10]عن [9]كما [8]واذا [7]يأتي [6]لص
[5]. هكذا [4]ان [3]يأتي [2]يوم (2) [1]الرب
كل الذين في [23]هذا [22]العالم [21]ابناء [20]النور
[19]ولسنا [18]من [17]الليل [16]ولا [15]من [14]الظلمة
(3) [13]فلا [12]ننام [11]كالباقين [10]بل [9]نسهر
[8]ونصحو [7]لان [6]الذين [5]ينامون [4]فبالليل
[3]ينامون [2]والذين [1]يسكرون فبالليل

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(1) MR, MR_1, J add ٮ . (2) MR ٮٮٮٮ . (3) MR, MR 1, J add ٮ . (4) Thus all, for ٮٮ : MR ٮٮٮٮ for ٮٮ ٮٮٮ . (5) So W, BK; better ٮ for ٮ as in the rest—to be read with the next word as ٮٮٮ . P. جفّف=to be inclined ; to be bent. (6) MR_1, J ٮٮٮٮ . (7) MR, MR_1, J ٮٮٮٮ . (8) cf. P. تشمّر = to turn . (9) MR ٮٮٮٮ . (10) BK ٮٮٮٮ ; MR ٮٮٮٮ. (11) MR ٮٮٮٮ . (12) BK, MR_1, J ٮٮٮٮ . (13) So W, BK; the rest ٮٮ . (14) MR_1, J add ٮ . (15) So W, BK; the rest ٮٮ . (16) MR_1 ٮٮٮٮ ; J ٮٮ ٮ . (17) BK, MR, MR_1 repeat ٮٮ . (18) J ٮٮٮ ; MR adds ٮ . (19) So W; BK ٮ ; J ٮ ; MR om; MR_1 ٮ ٮٮ for the last 2 words ; (20) MR, MR_1, J om. (21) MR_1 ٮٮٮ . (22) So W, BK ; better ٮٮٮٮ as in the rest : *Vide* §§ 4-6. (23) MR_1 adds ٮ .

ଜଜ ଆଚାର୍ଯ୍ୟ[2] ଜଜ ଅଜ୍ଞାତ[1] ଅଜ୍ଞାତ ।ଆଜ୍ଞା । ଅଜ୍ଞା
ଆଜ୍ଞା[9] ଅଜ୍ଞାତ[5] । ଅଜ୍ଞାତ[4] ଅ[3] ଆଜ୍ଞା ଅଜ୍ଞାତ[7] ଅଜ୍ଞା[8] ।
ଆଜ୍ଞା । ଆଜ୍ଞା[12] ।ଅ ଅଜ୍ଞା[11] ଅଜ୍ଞା[10] ଅଜ୍ଞା ଜଜ ଅଜ୍ଞା[6] ଅ
ଜଜ ଅଜ୍ଞାତ ଅଜ୍ଞା[14] ।ଆଜ୍ଞା ଜଜ[13] । ଅଜ୍ଞା
ଅଜ୍ଞା[17] ଅ ଜଜ ଜଜ୍ଞା (5) ଆଜ୍ଞା[16] ଅ।ଅ । ଆଜ୍ଞା[15] ଅଜ୍ଞାତ
ଅଜ୍ଞାତ ଆଜ୍ଞାତ ଜଜ୍ଞାତ୍ମାଜ୍ଞା ଆଜ୍ଞାତ୍ମାଜ୍ଞା[18] ଅଜ୍ଞାତ୍ମାଜ୍ଞା[19] ଅଜ୍ଞା[20]
ଆଜ୍ଞା[26] ଆଜ୍ଞା[25] ।ଅ[24] ଅଜ୍ଞାତ[23] ଆଜ୍ଞାତ ଆଜ୍ଞା (6)
ଆଜ୍ଞା[28] ଆଜ୍ଞା ଅଜ୍ଞାତ । ଜଜ । ଅଜ୍ଞା[27] ଅ-ଅଜ୍ଞାତ୍ମାଜ୍ଞା
ଜଜ ଅ।ଅ । ଅଜ୍ଞାତ୍ମାଜ୍ଞା[30] ଆଜ୍ଞା ଆଜ୍ଞା[29] ଅଜ୍ଞା ଆଜ୍ଞାତ୍ମାଜ୍ଞା
ଆଜ୍ଞାତ୍ମାଜ୍ଞା[32] ଅ । ଅଜ୍ଞାତ୍ମାଜ୍ଞା ଆଜ୍ଞା[31] ଆଜ୍ଞା ଆଜ୍ଞାତ୍ମାଜ୍ଞା ଅ ଆଜ୍ଞା

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(1) MR ଆଜ୍ଞାତ୍ମା . (2) MR_1 adds । . (3) BK, MR, Jଅଜ୍ଞାତ୍ମାଜ୍ଞା ; MR_1 ଆଜ୍ଞାତ୍ମାଜ୍ଞା . (4) MR om. (5) MR ଅଜ୍ଞାତ୍ମାଜ୍ଞା; BK ଅଜ୍ଞାତ୍ମାଜ୍ଞା . (6) Thus all but MR: better MR ଆଜ୍ଞାତ୍ମାଜ୍ଞା . (7) MR_1 । ଅଜ୍ଞାତ୍ମାଜ୍ଞା ; J ଅଜ୍ଞାତ୍ମାଜ୍ଞା . (8) MR_1 om. (9) MR, MR_1 ଅଜ୍ଞା . (10) BK adds ୍ ; MR, MR_1, J add । . (11) J, MR ଅଜ୍ଞା; MR MR_1, J add ୍ . (12) MR adds ଅଜ୍ଞାତ୍ମା ଅଜ୍ଞାତ ୍ ଅ । ଅଜ୍ଞାତ୍ମାଜ୍ଞା । ଅଜ୍ଞା । ଆଜ୍ଞା . (13) MR om. (14) MR ଆଜ୍ଞାତ୍ମା . (15) MR, MR_1, J ଅଜ୍ଞାତ୍ମା . (16) MR, MR_1, J ଅଜ୍ଞା . (17) MR om. (18) MR, MR 1 add । . (19) MR_1, J ଆଜ୍ଞାତ୍ମାଜ୍ଞା . (20) MR, MR_1 ଅଜ୍ଞା ଜ . (21) So W, BK ; the rest rightly omit it. (22) So W, BK ; the rest add ଅ . (23) BK, MR_1, J ଅଜ୍ଞାତ୍ମାଜ୍ଞା . (24) BK, MR om. (25) BK ଅଜ୍ଞା ଜଜ୍ଞାତ୍ମାଜ୍ଞା . (26) MR, J adds ୍ . (27) MR ଆ-ଅଜ୍ଞାତ୍ମାଜ୍ଞା ; J ଅଜ୍ଞା ଆଜ୍ଞାତ୍ମାଜ୍ଞା ; MR adds ଆଜ୍ଞାତ୍ମାଜ୍ଞା ଆଜ୍ଞା . (28) MR om. (29) So W, BK; MR ଆଜ୍ଞାତ୍ମାଜ୍ଞା and MR_1, J ଆଜ୍ଞାତ୍ମାଜ୍ଞା for ଜଜ୍ଞା ଅଜ୍ଞା. (30) So W ; the rest om. (31) J ଜ୍ଞା for ଆଜ୍ଞା. (32) MR omits final ।.

ۀ ايكۀدا ايا ۀۀۀۀۀۀ ۀۀم (7) ايۀا ۀۀ ۀۀدا ۱ ۀۀۀ ۲ايكۀدا ايا ۀۀۀۀۀۀ ۀۀم ايۀاۀا ۀۀ ۀۀ ۀۀدا ايۀۀۀ ۳ۀۀايۀۀ ۀۀۀا ۴ ۀ ايۀاۀا ۀۀ ۀۀ ۀۀدا ايۀۀۀ ۵ايۀۀۀۀۀۀۀ ۀۀ ۶ۀۀۀ ۷ۀۀ ۀۀۀا ۸ۀۀۀ ۀۀۀۀۀ ۹ايۀۀۀ ۱۰ا. (8) ۱۱ايۀۀۀۀۀ ۀۀ ۀۀۀۀۀ ۀ ايكۀدا ايۀۀ ۀۀ ۀۀۀۀۀ ۱۲ۀۀايكۀدا ۀۀۀا ايا ۱۳ۀۀۀۀۀۀ ايۀۀۀۀۀ ۀۀ ايۀۀۀ ايۀۀۀۀۀ ۱۴ۀۀۀۀۀۀ ۱۵ۀۀ ۀۀۀ ۱۶ايۀ ۀ ايكۀدا ايۀۀۀۀۀ ۀۀۀ ۱۷ايكۀدا ۀۀ ۱۸ايۀۀۀۀۀۀا ايكۀدا ۱۹ايۀۀۀۀۀ ۀۀ ۲۰ۀۀۀ ۀۀ ۀۀ ۀۀۀۀۀ ۀۀ ۀۀۀ

ﻣﻨﻮﺷﭽﻬﺮ ﺑﻦ ﻣﻨﻮﺷﭽﻬﺮ ﺑﻦ ﻣﻨﻮﺷﭽﻬﺮ ﻛﻪ (4) ﺑﺮﺍﺩﺭ ﺍﻳﻦ ﻧﺎﻣﻪ ﺭﺍ ﺑﻪ ﻧﺎﻡ ﺍﻭ ﻛﺮﺩﻩ ﺍﺳﺖ ﻛﻪ ﺍﻭ ﺭﺍ ﺩﺭ ﺩﻳﻦ ﻭ ﺩﺍﻧﺶ ﺑﺮﺍﺩﺭ ﺧﻮﺍﻧﺪﻩ ﺍﺳﺖ ﻭ ﺑﻪ ﺍﻳﻦ ﺳﺒﺐ ﺍﻭ ﺭﺍ

ઽઽઽ-૫૫ ઽઽઽ-ઽ ઽઽઽ ૬૯ ઽઽઽ૫-૬૮ ૮ ૫ ૬ઽઽઽ૬ ૫ઽ
૮ ૫૫-ઽ ૮ ૫૫ ૫૬૫ ૫ ૮ઽઽઽ૫-૬૮ ૮ ૫ ૬ઽઽઽ૬ ૫ઽ
૫૫૫૬૬ ૫૬૮ ૬૫૫ઽ૫ ૫૫-૫ ૫૬૮ ૬૫ ૫૬૬૫-૫૫૫ ૫૫૫૬૬ ૫૬૮ ૬૫૫ઽ૫ ૫૫-૫ ૫૬૮ ૬૫ ૫૬૬૫-૫૫૫
૮ ૫૫-ઽ ૮ ૫૫ ૫૬૫ ૫ ૮ઽઽઽ૫-૬૮ ૮ ૫ ૬ઽઽઽ૬ ૫ઽ
૫૫૫૬૬ ૫૬૮ ૬૫૫ઽ૫ ૫૫-૫ ૫૬૮ ૬૫ ૫૬૬૫-૫૫૫ ૫૫૫૬૬ ૫૬૮ ૬૫૫ઽ૫ ૫૫-૫ ૫૬૮ ૬૫ ૫૬૬૫-૫૫૫
૫૫૫૬૬ ૫૬૮ ૬૫૫ઽ૫ ૫૫-૫ ૫૬૮ ૬૫ ૫૬૬૫-૫૫૫ ૫૫૫૬૬ ૫૬૮ ૬૫૫ઽ૫ ૫૫-૫ ૫૬૮ ૬૫ ૫૬૬૫-૫૫૫

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(1) So W, BK ; better ૫૬૫૬-૫૫ , as in the rest, for ૫૬૬૫ ૫૬-૫૫ (cf. Ep. II. Ch. 7 § 15 and Ep. III § 7). (2) J. ૫૬-૬; better ૬૫૬૫ as one word : cf. ૫૬૫૬૫૬૫૫ Ch. 8 § 7. (3) MR_1, J ૫૬૬૫૬૫ . (4) MR_1, J add ૮ . (5) MR, MR_1, J add ૬ . (6) J ૫૬૬૫ for ૫૬૫ ; MR_1 om. With §§ 1-4 cf. Ep. II, Ch, II § 7. (7) MR_1 ૬૬૬૬૫ . (8) MR om. (9) MR, MR_1 add ૬૬ . (10) J ૫૬૬૬ ; MR adds ૬ . (11) MR adds ૮ . (12) J ૬૬૫ . (13) BK, J om. (14) MR_1 ૫૬૬૫૬૬ . (15) MR_1 prefixes ૬. (16) So W, BK ; the rest ૬૬૬૬ . (17) So W, BK ; the rest add ૬૬૬૬૬૬૬૬૬ . (18) MR ૫૬-૬૬ . (19) MR ૬૬૬૬૫ ; MR_1, J ૬૬૬૫ . (20) MR, MR_1, J add ૮ . (21) MR, MR_1 ૬૮ for final ૫૬૬ : *Vikaya* = evidence, witness (cf. Zend-Pahlavi Glos. p. 43, l. 7.) cf. Ep. II. Ch. II. § 7. (22) BK, MR ૮૬૬૬૬૫૬ . (23) J adds ૬૬૬૬ . (24) MR ૬૬૬૬. (25) J ૬૬૬ ; MR ૬૬૬૬ and adds ૬૬ . (26) MR ૬૬૬૬ ; J ૬૬૬ . (27) MR_1 ૬૬૬૬ (28) MR_1, J add ૮ . (29) So W, BK ; better, as in the rest, ૬ .

(7) [illegible][3] [illegible][2] [illegible][1] [illegible] ۰ [illegible]
[illegible][4] [illegible] [illegible] [illegible][5] [illegible]
[illegible] [illegible] [illegible][6] [illegible] [illegible]
[illegible][7] (8) [illegible][9] [illegible] [illegible]
[illegible][10] [illegible][8] [illegible] [illegible]
[illegible][11] ۰ [illegible] [illegible][12] [illegible]
[illegible][13] (9) [illegible] [illegible][14] [illegible]
[illegible][15] [illegible] [illegible][16] [illegible]
[illegible][17] [illegible] [illegible][18] ۰ [illegible][19]
[illegible][20] [illegible] [illegible] [illegible][21]
[illegible][22] [illegible] [illegible][23] [illegible]

(1) J [illegible]. (2) MR, MR_1, J [illegible]. (3) BK [illegible]; MR [illegible]. (4) MR, [illegible]: cf. Pah. Vd. 9 § 32 comm., l. 5. (5) MR, MR_1 [illegible]: *patâîsh, patâishn*, P. پتیشن = to be constant, fixed; to be established). (6) Cf. Pah. Vd. 9 § 32, comm. (Dastur Darab's Edition, p 185 ll 18-19). (7) MR, MR_1, J [illegible]. (8) MR [illegible]. (9) BK, MR_1, J [illegible]. (10) MR [illegible]. (11) MR, J om; MR_1 ۶ for ۲. (12) MR [illegible]. (13) MR, [illegible]. (14) So MR_1, J; W, BK [illegible]; MR om: better [illegible]. (15) MR om. (16) MR_1, J [illegible]. (17) J [illegible]; BK [illegible]. (18) MR [illegible]. (19) MR[illegible]. (20) MR, J, BK [illegible]. (21) *jahêt* (cf. P. جستن); BK [illegible], MR, J [illegible]. (22) MR [illegible]. (23) MR [illegible].

𐬀𐬵𐬌𐬙𐬀[3] 𐬌𐬀𐬵𐬀𐬌 𐬀𐬌𐬙𐬀𐬌𐬀𐬌𐬀𐬌 𐬀𐬌𐬙𐬀𐬌[2] 𐬌𐬀𐬵𐬀𐬌 𐬀𐬌[1] 𐬀𐬌𐬀
𐬌𐬀 (10) 𐬌𐬀 𐬀𐬌𐬀𐬌 𐬀𐬌𐬙 . 𐬀𐬌 𐬀𐬌𐬀 𐬌𐬀 𐬀𐬌[4]
𐬌𐬀𐬵𐬀𐬌[9] 𐬀𐬌𐬀𐬌𐬀𐬌 𐬀𐬌𐬀𐬌 𐬀𐬌[5] 𐬌𐬀𐬵𐬀𐬌 𐬀𐬌 𐬀𐬌𐬀 𐬀𐬌
𐬀𐬌𐬙 𐬀𐬌𐬀[6] 𐬌𐬀 𐬀𐬌𐬀𐬌[7] 𐬌𐬀 𐬀𐬌[8] 𐬀𐬌 𐬌𐬀 𐬀𐬌𐬀
𐬀𐬌𐬀[12] 𐬌𐬀𐬵𐬀𐬌 𐬀𐬌 𐬌𐬀 . 𐬀𐬌[11] 𐬀𐬌𐬀 𐬌𐬀 𐬀𐬌[10] 𐬌𐬀 𐬀𐬌𐬀
𐬀𐬌 (11) 𐬌 𐬌 𐬀𐬌𐬀 𐬀𐬌[13] 𐬌𐬀𐬵𐬀𐬌 𐬀𐬌 𐬀𐬌𐬀 𐬀𐬌𐬀𐬌
𐬌𐬀 𐬀𐬌[16] 𐬀𐬌 . 𐬀𐬌𐬀 . 𐬀𐬌 𐬀𐬌[15] 𐬀𐬌𐬀𐬵𐬀𐬌 𐬀𐬌 𐬌𐬀[14]
𐬀𐬌 . 𐬌𐬀 𐬀𐬌𐬀𐬌 𐬀𐬌𐬀𐬌𐬀𐬌𐬀𐬌[17] 𐬀𐬌 𐬌𐬀 𐬀𐬌 . 𐬀𐬌
𐬀𐬌𐬀𐬌 𐬀𐬌𐬀 𐬌𐬀 𐬀𐬌𐬀𐬌 𐬀𐬌[23] 𐬀𐬌𐬀 𐬌𐬀[22] 𐬀𐬌𐬀𐬌𐬀𐬌 𐬀𐬌𐬀 𐬀𐬌[21] 𐬌𐬀[20] 𐬀𐬌𐬀 𐬌𐬀[19] 𐬀 (1) 𐬌𐬀 . 𐬀𐬌𐬀𐬌[24]
𐬀𐬌𐬀 𐬀𐬌𐬀 𐬌𐬀 𐬀𐬌𐬀𐬌 𐬀𐬌[25] 𐬀𐬌𐬀𐬌𐬀 . 𐬀𐬌𐬀 𐬌𐬀 𐬀𐬌𐬀𐬌 𐬀𐬌𐬀

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(1) BK repeats the last 7 words. (2) MR 𐬌𐬀𐬵𐬀𐬌𐬀𐬌. (3) MR_1 adds 𐬀. (4) MR, J om. (5) MR 𐬌𐬀𐬵𐬀𐬌𐬀𐬌. (6) BK, MR 𐬌𐬀𐬵𐬀𐬌𐬀𐬌. (7) MR, J 𐬌𐬀𐬵𐬀𐬌. (8) BK, MR_1 adds 𐬀. (9) J 𐬀𐬌. (10) MR 𐬀𐬌𐬀𐬌𐬀𐬌; MR_1 adds 𐬀. (11) MR_1 om. (12) So W, BK, MR ; better MR_1, J 𐬌𐬀𐬵𐬀𐬌𐬀𐬌. (13) MR 𐬌𐬀𐬵𐬀𐬌𐬀𐬌; MR_1 𐬌𐬀𐬵𐬀𐬌. (14) MR 𐬀𐬌𐬀. (15) 𐬌𐬀𐬵𐬀𐬌𐬀𐬌. (16) MR adds 𐬀. (17) MR adds 𐬀𐬌𐬀 ; MR_1, J add 𐬌 (18) cf. Ep. II, Ch. II § 8. (19) MR om. (20) MR_1 𐬌𐬀𐬀. (21) BK, MR_1, J om. (22) MR 𐬌𐬀𐬀𐬌𐬀𐬌 ; Pah. Vd. IX 32, comm. has 𐬌𐬀𐬀𐬌𐬀𐬌 : cf §§. 5, 6. (23) J 𐬀𐬌𐬀 ; MR_1, J add 𐬀. (24) MR, MR_1, J 𐬌𐬀𐬀𐬌. (25) MR 𐬌𐬀𐬌 : shumâr= like ; (P. شمار) So, also, Pah. Vd. IX 32, comm.

𐬀𐬌𐬀𐬌𐬀𐬌 𐬌𐬀 𐬀𐬌𐬀𐬌𐬀𐬌𐬀𐬌 𐬀𐬌𐬀𐬌𐬀𐬌𐬀𐬌[18] ∴

CHAPTER VII

(1) 𐬀[19] 𐬌𐬀 . 𐬀𐬌𐬀𐬌𐬀𐬌[20] 𐬀𐬌 𐬌𐬀 𐬀𐬌𐬀𐬌𐬀𐬌 . 𐬌𐬀 𐬀𐬌𐬀𐬌[21] .
𐬀𐬌𐬀 𐬀𐬌𐬀𐬌 𐬌𐬀 𐬀𐬌𐬀𐬌 𐬀𐬌[23] 𐬀𐬌𐬀𐬌𐬀𐬌[22] 𐬀𐬌𐬀 𐬌𐬀𐬀 𐬌𐬀 𐬀𐬌𐬀𐬌 𐬀𐬌𐬀
𐬀𐬌𐬀 𐬀𐬌𐬀𐬌 𐬌𐬀 𐬀𐬌𐬀𐬌 𐬀𐬌[25] 𐬀𐬌𐬀𐬌𐬀 . 𐬀𐬌𐬀 𐬌𐬀[24] 𐬀𐬌𐬀𐬌𐬀𐬌

ايندر ا حق كس اعاقاتع اعدد حرفيدرس[1] اعاعو-ود
ع حدد ع[2] ايندر ا حق كس اعاقاتع اعدد حرفيدرس[3] ع
حرفيدرس[4] ا حق كس اعاقاتع اعدد حرفيدرس[5] ع
حرفيدرس[6] ا حق كس اعاقاتع اعدد حرفيدرس[7] ع
حرفيدرس[8] ا حق كس اعاقاتع اعدد حرفيدرس[9] ع
حرفيدرس[10] ا حق كس اعاقاتع اعدد حرفيدرس[11] ع
حرفيدرس[12] ا حق كس اعاقاتع اعدد حرفيدرس[13] ع
حرفيدرس[14] ا حق كس اعاقاتع اعدد حرفيدرس[15] ع
حرفيدرس[16] ا حق كس اعاقاتع اعدد حرفيدرس[17] ع
حرفيدرس[18] ا حق كس اعاقاتع اعدد حرفيدرس[19] ع
حرفيدرس[20] ا حق كس اعاقاتع اعدد حرفيدرس[21] ع
حرفيدرس[22] ا حق كس اعاقاتع اعدد حرفيدرس[23] ع
حرفيدرس[24] ا حق كس اعاقاتع اعدد حرفيدرس[25] ع
حرفيدرس[26] ا حق كس اعاقاتع اعدد حرفيدرس ع

(1) J adds ع. (2) MR1, J add ا. (3) J اس. (4) MR, MR1, J om. (5) MR1, J اسدر. (6) MR omits the last 3 words. (7) MR ع-حق: see note 25 p. 31 (8) MR, J om. (9) J ب. (10) MR اعاقاتع. (11) BK ع-حق-ود. (12) Thus W, BK: the rest حر ح. (13) MR, J اعدد حرفيدرس. (14) MR, J اعدد. (15) MR ع-حق. (16) J حر ح; MR1 omits the last 11 words. (17) MR om. (18) J om. (19) So W, BK; better add ع as in MR, or ع ا as in MR1, J. (20) BK ح ع. (21) MR, MR1, add ا. (22) MR اعاقاتع-اس. (23) MR, MR1, J add ع. (24) MR, MR1, J add ا. (25) Thus W, BK; better MR, MR1, حرفيدرس or J حرفيدرس cf. Z. P. G: p. 38, l. 10 & p. 120. (26) MR, MR1, J add ع.

ⲙⲁⲣⲓⲁ[24] ⲁⲛⲁ[25] ⲡⲁⲓⲱⲧ[26] ⲙⲡⲉⲥⲟⲩⲱⲛⲓ ⲛⲁⲓ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲛⲁⲓ[27].

ⲛⲓⲙ ⲉⲧⲙⲙⲁⲩ ⲙⲡⲉⲛⲧⲁⲩⲥⲟⲩⲱⲛⲓ ⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲁⲓⲱⲧ[23] ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲛⲁⲓ ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲛⲁⲓ[22] ⲛⲁⲓ[21] ⲛⲁⲓ ⲛⲉ ⲛⲉⲛ[20] (7)

ⲛⲉⲙ ⲛⲓⲙ ⲉⲧⲟⲩⲁⲁⲃ ⲛⲁⲓ

𐬀𐬌𐬎[1] 𐬀𐬎𐬌𐬎𐬀𐬌𐬎𐬀

ਨਾਲ ਮਿਲਾਪ ਕਰਦਾ ਹੈ[1] ਅਤੇ ਉਹ ਨੂੰ ਕੁਝ ਨਹੀਂ[2] ਦਿੰਦਾ। (15) ਪਰ ਜੇ ਉਹ ਨੂੰ ਕੁਝ ਦੇਵੇ ਤਾਂ ਉਹ ਆਪਣੇ ਲਈ ਦੇਵੇ[3] ਅਤੇ ਨਾ ਹੀ ਉਹ ਦੂਜੇ ਨੂੰ ਕੁਝ ਦੇਵੇ[4]। ਤੂੰ ਪਰਮੇਸ਼ੁਰ ਦੀ ਮਹਿਮਾ ਲਈ ਹੀ ਖਾਵੇ ਜਾਂ ਪੀਵੇ[5] ਜਾਂ ਜੋ ਕੁਝ ਵੀ ਕਰੇ[6] ਸਭ ਕੁਝ ਪਰਮੇਸ਼ੁਰ ਦੀ ਮਹਿਮਾ ਲਈ ਕਰੇ[7]। (12) ਯਹੂਦੀਆਂ[8] ਨੂੰ ਠੋਕਰ ਨਾ ਖਾਣ ਦਿਓ ਅਤੇ ਨਾ ਹੀ ਯੂਨਾਨੀਆਂ[9] ਨੂੰ ਅਤੇ ਨਾ ਹੀ ਪਰਮੇਸ਼ੁਰ ਦੀ ਕਲੀਸਿਯਾ[10] ਨੂੰ। ਜਿਵੇਂ ਮੈਂ ਵੀ ਸਭ ਗੱਲਾਂ ਵਿੱਚ ਸਭ ਨੂੰ ਖੁਸ਼ ਕਰਦਾ ਹਾਂ[11] ਅਤੇ ਆਪਣੇ ਲਈ ਨਹੀਂ ਪਰ ਬਹੁਤਿਆਂ[12] ਦੇ ਲਾਭ ਲਈ ਤਾਂ ਜੋ ਉਹ ਬਚਾਏ ਜਾਣ[13]। (13) ਮੇਰੇ ਵਾਂਗੂ[14] ਬਣੋ ਕਿਉਂਕਿ[15] ਮੈਂ ਵੀ ਮਸੀਹ[16] ਦੇ ਵਾਂਗੂ ਬਣਿਆ ਹਾਂ[17]।

(14) ਕਿਉਂਕਿ[19] ਮੈਂ ਤੁਹਾਨੂੰ[20] ਇਸ ਗੱਲ ਤੋਂ ਅਣਜਾਣ[21] ਨਹੀਂ ਰਹਿਣ ਦੇਣਾ ਚਾਹੁੰਦਾ[22] ਹਾਂ ਭਰਾਵੋ[23] ਅਤੇ ਭੈਣੋ[24], (15) ਕਿ[25] ਸਾਡੇ ਪਿਤਾ[26] ਦੇ ਸਾਰੇ ਬੱਦਲ[27] ਹੇਠ ਸਨ ਅਤੇ ਸਾਰੇ ਸਮੁੰਦਰ ਵਿੱਚੋਂ ਲੰਘੇ

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(1) BK ਸਾਂਝ-ਮੇਲ ; MR_1, J add ।. (2) So W, BK; better ਕੋਈ as in the rest. (3) MR om. (4) So W ; the rest om. (5) MR_1, J add ।. (6) MR_1, J om. (7) So W, BK; better MR ਖਾਵੇਗਾ ; or MR_1, J ਖਾਂਦਾ-ਪੀਂਦਾ : cf. with §§ 10-11, Pah. Vd. 11 §§ 1-2. (8) MR adds ।. (9) MR ਯੂਨਾਨੀਆਂ. (10) J om. (11) MR_1 ਖੁਸ਼ਕਰਦਾ. (12) BK ਬਹੁਤਾਂਆ ; MR_1 ਬਹੁਆਂ ; MR, J ਬਹੁਤਾਂ. (13) MR_1 adds ।. (14) BK adds ।. (15) MR, MR_1, J om. (16) So W, BK; the rest add ਯਸੂ. (17) MR_1 om. (18) MR_1, J add ਪ. (19) MR_1, J ਫੇਰਯੋਂ. (20) So W, BK; the rest ਤਾਹਾਨੂ. (21) MR ਪ. (22) BK ਚਾਹੁੰਦਾ. (23) MR_1 ਚਾਹਾਂ-ਮੇਂ. (24) MR ਭਾਣੇ. (25) BK om. (26) MR ਲੋਕ. (27) MR_1 om.

꞉ ꞉ ꞉

CHAPTER VIII

(1) كه ، اسمايو وامدوه[1] ال كه امدا ، كه
ايكدالي-ه ال امالاكه[2] ولاد[3] كه اوامدا ، اوكد
ا ال ولد كه[4] ولاكه-ي ي سمسه ا ولو اكد
ي[5] ا ال ولد كه امد كي امالاكه-ي سمسه
كي ولاي سه[6] سمسه كه ، امالاكه-ي سمسه
اوكد كد امكمسه كه سمسه ا[7] ولو[8] ا[9]
سماكه امدد[10] كه ي ا امد سكه مالاوه[11] امد-ود
ا ولد ، سالي[12] ، سولي سه امالاكه
ولاكه-ي ا[13] (2) ال سمسه[14] ولاوه[15]
ولد كه كي امالاوه امكمسه[16] ولاو
سولي كه امد ولاكه[17] ولاكه-ي[18] ولاكه
كي ال ولد ، ال سولي ولد امكمسه[19]
ولد امد ، سالي[20] ولاكه[21] ولاكه-ي[22]
ولاكه[23] ولاكه-ي[24] ولاكه[25] ولاكه-ي[26]

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(1) MR om. (2) MR adds ال . (3) MR, MR_1, J add ال . (4) MR, MR_1, ايكدالي-ه : cf. P. آغاردن or آغاريدن = to cause to move; to excite (Steingass): MR_1, J add ا . (5) MR ولاد ; MR_1, J ولاد . (6) MR_1, J كد . (7) MR_1, J add كد . (8) MR omits the last 8 words. (9) MR سالي . (10) MR, MR_1 om. (11) J om. (12) BK, MR_1, J add ي . (13) MR_1 امكمسه . (14) MR ي-ه . (15) BK, MR, MR_1 om. (16) MR, MR_1, J add ي . (17) MR_1, J om. (18) MR om. (19) MR_1, J add ي . (20) So W, BK; the rest om. (21) MR سي . (22) MR, MR_1, J ولاو . (23) MR ولاكه-ي . (24) MR ولاكه-ي . (25) At this point, MR makes the following note:— در كهنه كتاب ازينجا هشت ورق رفته است ازين سبب آن هشت ورق را از كتاب ديگر درينجا تمام نوشتم . (26) BK om.

ایشان[1] جمع شده بودند ∴ بعضی[2] از ایشان
بعضی را[3] ملامت کردند و گفتند[4] که چرا
شما این کار را کردید و[5] بعضی گفتند[6]
که ما از کجا دانستیم که شما این کار را
کردید (4-5) آخر[7] بعضی[8] گفتند
که ما را فرستاده بودند ∴
که ما[9] را[10] بگویند[11] که ما[12]
خانه[13] نداریم و[14] در کجا[15] بخوابیم
کجا[16] غذا[17] بخوریم و[18] چه[19] بپوشیم
و[20] چه بخوریم ∴ بعضی[1] از ایشان

(1) MR, MR1, J add ب. (2) BK بعض but has ی above. (3) MR, MR1 بعضرا. (4) MR, MR1, J add ا. (5) MR, MR1, J بعضرا. (6) MR adds ا. (7) MR, MR1, om. (8) MR بعض-بعضرا. (9) *zinhar* (West)= care: better read *zôhar* = libation. (10) BK بر. (11) So W, BK; the rest بعضرا for بعض بعضرا. (12) BK بعضر. (13) MR, MR1 add ا. (14) MR, MR1, J بعضرا. (15) MR, MR1, J add ب. (16) J بعضرا. (17) BK بعض-بعض. (18) MR, MR1, J prefix ا. (19) BK بعضر. (20) MR, MR1, J add ی.

ਸਭਕ ॰ ਫਕ ਕਿ ਯਸਾ ਮਨਾ [1]ਮਿ ਸਾ ਕਿ ਮਨਾ [2]ਮਨਾਸ ਨੇ ਕਿ ਸਾਨ ॰ ਕਿਸ
ਮਨਾਸ-ਸ-ਮਨਾਸ ॰

(6) ਸਮਾਸ ਕਿ ਯਾ ਮਨਾਸਾ ਮਨਾ ਸਮਾਸ [3]ਕਿਸਾਸਨਕ ਯਾ ਮਨਾ
ਸਿ ਸਾ-ਸ-ਸਾਸ ਯਾ ਮਕਾ ॰ ਨਸਾਸਾ ॰ ਸਾਸਿਨ ਕਿ ਸਮਾਸਾ
ਸ ਕਿ ਸਾਸਨ ਨੇ ਸਾਸਿਨ ਕਿ ਸਮਾਸਾ ਮ-ਸ ਸਾਨਸਾਸ-ਸ-ਸ
ਮਕਾ ॰ ਸਾਸਾ ॰ ਸਾਸਿਨ ॰ ਫਕ ਸਿ ਸਾਸਾਨਾ ਸਾਸਨ ਸਨ
ਸਾਸਿਨ ॰ ਸਿਸ ਸ-ਸਾਸ [4]ਸਾਸਿਨਸਾ-ਸ-ਸ ਸਿਸਿ ॰ ਸਾਸਾ
ਨ ਸਾਸਨ [5]ਨ ਸਾਸਾ ਸਾਸਿਨ [6]ਕਿ [7]ਸਾਸਨ ਸਮਾਸਾ ਨਸਾਸਨ
ਸਾਸਿਨ ਸਿਸ [8]ਸਾਸਿਨ ॰ ਕਿ ॰ (7) ਸਾਸਿਨ ਸਾਸਿਨ ਸਾਸਿਨ
ਸਾਸਿਨ ਸਿ ਸਾਸਿਨ ਸਾਸਿਨ [9]ਸਾਸਿਨ ਸਾਸਿਨ ਸਾਸਿਨ ਸਾਸਿਨ
ਸਾਸਿਨ ਸਾਸਿਨ ਸਾਸਿਨ [10]ਸਾਸਿਨ [11]ਸਾਸਿਨ ਸਾਸਿਨ ਸਾਸਿਨ
ਸਾਸਿਨ ਸਾਸਿਨ ॰ [12]ਸਾਸਿਨ ॰ [13]ਸਾਸਿਨ ਸਾਸਿਨ ॰ [14]ਸਾਸਿਨ
[15]ਸਾਸਿਨ ਸਾਸਿਨ ॰

CHAPTER IX.

(1) [16]ਸਾਸਿਨ ॰ ਕਿ ॰ [17]ਸਾਸਿਨ ॰ ਸਾਸਿਨ ਸਾਸਿਨ ਸਾਸਿਨ
ਸਾਸਿਨ (2) ਸਾਸਿਨ ਸਾਸਿਨ [18]ਸਾਸਿਨ ਸਾਸਿਨ ਸਾਸਿਨ ਸਾਸਿਨ
[19]ਸਾਸਿਨ ਸਾਸਿਨ [20]ਸਾਸਿਨ ਸਾਸਿਨ

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(1) BK ਸਾਸਿਨ. (2) *asâr* : thus all but BK ; better BK ਸਾਸਿਨ (*hîgar*). (3) cf. S.B.E. Vol. XXXVII : Dk. Book 8th : Ch. 38 § 33. (4) All but W om. (5) J ਸਾਸਿਨਸਾਸਿਨ. (6) MR ਸਾਸਿਨ. (7) BK adds ਸਾਸਿਨ. (8) BK ਸਾਸਿਨ. (9) MR, MR_1, J add ॰ ਕਿ. (10) MR, MR_1 add ।. (11) J adds ॰. (12) MR_1, J om. (13) BK ਸਾਸਿਨ ; MR, MR_1, J ਸਾਸਿਨ. (14) MR_1 om. (15) So W, BK ; better add ਕਿ ਨ as in the rest. (16) J om. (17) MR_1 ਸਾਸਿਨਸਾਸਿਨ (18) MR_1 ਸਾਸਿਨ ; J ਸਾਸਿਨ. (19) So W, BK ; the rest ਸਾਸਿਨ. (20) MR, MR_1 ਸਾਸਿਨ.

(6) ا ڪڃ ٻاڻ[6] ٻاڻ ٻڌ[10] ڪڃ ڪڃ ڪڃ

ﻛﻪ ﺗﻮ ﻫﻤﻪ ﺭﺍ ﺑﺎﻳﺪ ﺑﺎ ﺍﻭ ﺑﺎﺷﻲ[15] ﻭ ﻫﻤﻪ ﺭﺍ ﺑﺎ ﺍﻭ ﺑﻴﻨﻲ[16]. (10) ﺍﻣّﺎ ﺑﺎﻳﺪ ﻛﻪ ﺑﺎﻧﺪﻳﺸﻲ ﻛﻪ ﺗﻮ ﺭﺍ ﺑﺎ ﺍﻭ ﻫﻴﭻ ﺧﻼﻑ ﻧﻴﺴﺖ ﻭ ﻫﻴﭻ ﺧﻼﻓﻲ ﻧﻴﺴﺖ ﻣﻴﺎﻥ ﺗﻮ ﻭ ﺍﻭ ﺗﺎ ﺑﺪﺍﻧﻲ ﻛﻪ ﻫﻤﻪ ﺑﺎ ﺍﻭ ﻳﻜﻲ ﺍﻧﺪ ﻭ ﻫﻴﭻ ﻛﺲ ﺭﺍ ﺑﺮ ﺗﻮ ﺑﺮﺗﺮﻱ ﻧﻴﺴﺖ ﺑﺠﺰ ﺑﻪ ﺗﻘﻮﻯ ﻭ ﺑﺎﻳﺪ ﻛﻪ ﺗﻮ ﻫﻤﻪ ﺭﺍ ﺑﺎ ﺍﻭ ﺑﻴﻨﻲ ﻭ ﻫﻴﭻ ﻛﺲ ﺭﺍ ﺑﺎ ﺍﻭ ﻧﺒﻴﻨﻲ ﻭ ﻫﻴﭻ ﻛﺲ ﺭﺍ ﺑﺮ ﺍﻭ ﺑﺮﺗﺮﻱ ﻧﺪﻫﻲ ﻭ ﻫﻴﭻ ﻛﺲ ﺭﺍ ﺑﺮ ﺍﻭ ﺑﺮﺗﺮﻱ ﻧﺠﻮﻳ

ﻣﻨﻮﺷﭽﻴﻬﺮ ﺑﻪ ﺍﻳﺸﺎﻥ ﻧﻮﺷﺘﻪ ﺍﻧﺪ ﻛﻪ ﺍﻳﻦ ﺑﻨﺪﻩ ﺑﺮ ﺭﺍﻱ ﺷﻤﺎ
ﺍﺳﺖ ﻭ ﺑﺮ ﺭﺍﻱ ﺷﻤﺎ ﺧﻮﺍﻫﺪ ﺑﻮﺩ ﻭ ﺑﺮ ﺭﺍﻱ ﺷﻤﺎ ﺧﻮﺍﻫﻢ
ﺑﻮﺩ ﻭ ﺑﺮ ﺭﺍﻱ ﺷﻤﺎ ﺧﻮﺍﻫﻢ

ⵎⵉ ⵜⵙⴰⵡⴰⵔⴰⵙ ⵙⵙ ⵜⵙⵓⵔ ⵏⵙⵙⵓⵖⵍⵏ ⵛ ⵏⵜⵜⴰⵏⵜ ⵏ ⵏⵜⵜⵓⵔⵉⵜ ⵏⵜⵜⴰⵏⵜ ⵏ ⵜⵉⵎⵙⵙⵓⵖⵍⵏ

ماهیان ۰ بوی خوش ۰ ماه ۰ ماهیان ۰ و بر آن ۰ ماهیان
خوابند ۰ ماهیان ۰ ماهیان ۰ ماهیان ۰ ماهیان ۰ ماهیان
و ماهیان ۰ ماهیان ۰ ماهیان ۰ ماهیان ۰ ماهیان ۰ ماهیان
۹۵ ماهیان ۰ ماهیان ۰ ماهیان ۰ ماهیان ۰ ماهیان ۰ ماهیان

ܘܢ ܒܢܝ ܡܫܝܚܐ ܐ[18] ܐܦ ܐܢܐ ܒ[19]ܗ ܐ[18]ܝ ܒܫܡܗ ܕܐ
ܐܠܐ ܒܝܫܘܥܐ ܡܫܝܚܐ ܘܒܨܠܒܗ ܗܘ ܕ[17]ܐ ܀

(5) ܐܠ ܡܐ ܕܐܡܪ ܐܢܐ ܕܒܥܐ ܐ
ܕܐ ܒܗ ܀ ܐܝܟ ܕܐ ܐܢ ܐ[16]ܝ ܕ[15]ܐ ܒ[14]ܐ ܒ[13]ܐ
ܐ[12]ܝ ܒ ܐܡܪ ܐܝܟ ܐ ܀ (4) ܕܒܐ[11]ܝ ܕܐ ܒ[10]ܐ
ܕܐ ܒ[9]ܐ ܀ ܒ[8]ܐ ܐ[7]ܐ ܕ[6]ܐ ܀ ܒ[5]ܐ ܐ[4]ܐ
ܕ[3]ܐ ܀ ܐ[2]ܐ ܕ[1]ܐ ܐ ܒ ܐ ܕ ܐ ܐ ܐ

ﻣﻨﻮﺷﭽﻬﺮ ﺑﻦ ﺍﺑﻮ ﻣﻨﻮﺷﭽﻬﺮ ﺑﻦ ﺍﺑﻮ ﻣﻨﻮﺷﭽﻬﺮ ﺍﻟﻤﻌﺮﻭﻑ ﺑﻪ ﺍﺑﻮ ﺍﻟﻌﻼﺀ[17] ﺍﻟﺪﻫﺴﺘﺎﻧﻲ[16] ﺍﻟﻤﺎﺯﻧﺪﺭﺍﻧﻲ[15] ﺍﻟﻘﺎﺑﻮﺳﻲ[14] ﺍﻟﻤﻠﻘﺐ ﺑﻪ ﺷﻤﺲ ﺍﻟﻤﻌﺎﻟﻲ[13] ﺍﻟﻤﻌﺮﻭﻑ ﺑﺰﻳﺎﺭ[12] ﺍﻟﺪﻳﻠﻤﻲ[11] ﻭ ﻣﻨﻮﭼﻬﺮ[10] ﺍﻟﻘﺎﺑﻮﺳﻲ[9] ﺑﻦ ﺷﻤﺲ[8] ﻗﺎﺑﻮﺱ[6] ﺍﻟﻘﺎﺑﻮﺳﻲ[5] ﺑﻦ ﻭﺷﻤﮕﻴﺮ[4] ﺍﻟﻤﻌﺮﻭﻑ[3] ﺑﺎﺑﻮﻳﻪ ﺍﻟﻘﺎﺑﻮﺳﻲ[2] ﺑﻦ ﺯﻳﺎﺭ[1] ﺍﻟﺪﻳﻠﻤﻲ ﺍﻟﻤﻌﺮﻭﻑ ﺑﻪ ﺍﺑﻮ ﺍﻟﻌﻼﺀ ﺍﻟﺪﻫﺴﺘﺎﻧﻲ[17] ﺍﻟﻤﺎﺯﻧﺪﺭﺍﻧﻲ[16] ﺍﻟﻘﺎﺑﻮﺳﻲ[15] ﺑﻦ ﺷﻤﺲ[14] ﺍﻟﻤﻌﺎﻟﻲ ﻗﺎﺑﻮﺱ[13] ﺍﻟﻤﻠﻘﺐ ﺑﻪ ﺷﻤﺲ ﺍﻟﻤﻌﺎﻟﻲ ﻭ ﻣﻨﻮﭼﻬﺮ[12] ﺍﻟﻤﻌﺮﻭﻑ ﺑﺰﻳﺎﺭ[11] ﺍﻟﺪﻳﻠﻤﻲ ﺑﻦ ﻭﺷﻤﮕﻴﺮ[10] ﺍﻟﻘﺎﺑﻮﺳﻲ[9] ﺑﻦ ﺷﻤﺲ[8] ﻗﺎﺑﻮﺱ[6] ﺍﻟﻘﺎﺑﻮﺳﻲ[5] ﺑﻦ ﺍﺑﻮ[4] ﻣﻨﻮﭼﻬﺮ[3] ﺍﻟﻘﺎﺑﻮﺳﻲ ﺑﻦ ﺍﺑﻮ ﻣﻨﻮﭼﻬﺮ ﺍﻟﻘﺎﺑﻮﺳﻲ ﺍﻟﺪﻳﻠﻤﻲ ﺍﻟﻤﻌﺮﻭﻑ ﺑﻪ ﺍﺑﻮ ﺍﻟﻌﻼﺀ[17] ﺍﻟﺪﻫﺴﺘﺎﻧﻲ[16] ﺍﻟﻤﺎﺯﻧﺪﺭﺍﻧ

ﻭ ﺍﻟﺬﻳﻦ[15] ﺍﻟﻌﺒﺮﻳﻮﻥ[14] ﻣﻦ ﺍﻟﺘﻮﺭﺍﺓ[13] ﻭﻗﺮﺍﺀﺓ[12] ﺍﻟﻌﺒﺮﻳﻴﻦ ﻭﻛﻤﺎ
ﺍﻟﺴﺮﻳﺎﻧﻴﻴﻦ ﻭﺍﻟﻴﻮﻧﺎﻧﻴﻴﻦ[11] ﺍﻟﻤﺴﻴﺤﻴﻴﻦ ﺍﻟﺬﻳﻦ ﺍﻟﻜﻨﻴﺴﺔ ﻓﻲ
ﺍﻟﻤﺘﻜﻠﻤﻴﻦ ﻭ ﺍﻟﺴﺮﻳﺎﻧﻴﻴﻦ[10

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CHAPTER XI.

(1) [1]ཨཱཧུ ནཱཧུ། ཨཱཧཱརཱཡ ཨཱཧཱརཱཡ ཏཡཱ ཏཡཱ ཨཱཧཱརཱཡ ཏཱ
ཨཱཧཱརཱཡ ཨཱཧཱརཱཡ ཏཡཱ ཨཱཧཱརཱཡ ཏཱ ཨཱཧཱརཱཡ ཨཱཧཱརཱཡ ཏཡཱ
ཨཱཧཱརཱཡ ཏཱ ཨཱཧཱརཱཡ ཨཱཧཱརཱཡ ཏཡཱ ཨཱཧཱརཱཡ ཏཱ ཨཱཧཱརཱཡ
ཨཱཧཱརཱཡ ཏཡཱ ཨཱཧཱརཱཡ ཏཱ ཨཱཧཱརཱཡ ཨཱཧཱརཱཡ ཏཡཱ ཨཱཧཱརཱཡ
ཏཱ ཨཱཧཱརཱཡ ཨཱཧཱརཱཡ ཏཡཱ ཨཱཧཱརཱཡ ཏཱ ཨཱཧཱརཱཡ ཨཱཧཱརཱཡ
ཏཡཱ

ماهم ۰ ماهم ۰ ماهم ۰

(6) ⲁⲩⲱ ⲛ̀ⲧⲟⲟⲩ ⲁⲩⲙⲟⲩ ⲉ̀ⲃⲟⲗ ⲁⲩⲱ ⲛ̀ⲧⲟⲟⲩ ⲁⲩⲥⲱⲧⲙ
ⲉ̀ⲃⲟⲗ ⲙ̀ⲡⲉⲛⲛⲟⲩⲧⲉ ⲁⲛⲟⲛ ⲉⲓⲙⲓ ⲛ̀ⲧⲉⲓ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲉⲛⲛⲟⲩⲧⲉ
ⲁⲛⲟⲛ ⲉⲓⲙⲓ ⲛ̀ⲧⲉⲓ ⲛⲓⲙ ⲉⲧⲃⲉ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲁⲛⲟⲛ ⲉⲓⲙⲓ ⲛ̀ⲧⲉⲓ
ⲛⲓⲙ ⲉⲧⲃⲉ

ⲙⲁⲣⲉⲙⲙⲁ ⲙⲁ-ⲣⲉ-ⲙ ⲉⲛⲁ ⲁⲛⲁ ⲙⲁ-ⲣⲉ-ⲙ ⲉⲧⲙⲙⲁⲛ[1] ⲉⲧⲙⲙⲁ-ⲥⲟⲩ
ⲛ̀ⲁ[2] ⲁⲛⲁⲓ[1] ⲙⲁⲕⲁ ⲙⲁⲣⲉⲙⲙⲁ[3] ⲛ ⲁⲙⲁⲓ[4] ⲙⲁⲣⲉ ⲙⲁⲣⲉⲙⲙⲁ ⁘

ⲙⲁⲣⲉ ⲉⲩ ⲁⲙⲁⲣⲁ ⲉⲥⲉ ⲁⲛⲁ ⲛ ⲉⲣⲙⲁⲛⲁⲓⲕⲉ[5] (12)
ⲙⲁⲣⲉ-ⲙⲁⲕⲁ ⲁⲛⲁ ⲙⲁⲣⲉ-ⲣⲉ-ⲙ ⲕⲁ ⲁⲛⲉⲩⲁⲙ[6]
ⲛ̀ⲧⲁ ⲙⲁⲣⲉ-ⲙⲁ ⲁⲛⲁ ⲙⲁⲣⲉⲙⲙⲁ[7] ⲛ ⲙⲁⲣⲉ-ⲣⲉ-ⲙ ⲕⲁ ⲛ̀ⲧⲁ[8]
ⲁⲛⲁⲙ ⲁⲛⲁ ⲁⲛⲁⲓⲕ ⲉⲛⲁ ⲉⲙⲉ ⲁⲛⲁⲙⲙⲁⲣⲧ ⲁⲛⲁⲙ[9]

ⲁⲓⲁ ⲙⲁⲣⲉ ⲛ ⲙⲁⲁⲕ ⲙⲁⲣⲉ ⲉⲁⲓ[10] ⲣⲉ ⲁⲛⲁ-ⲙⲁ (13)
ⲙⲁⲁ ⲁⲉⲩ[11] ⲛ ⲙⲁⲁⲕ ⲙⲁⲣⲉ ⲉⲁⲓ[10] ⲣⲉ ⲁⲛⲁ-ⲙⲁ

⁘ ⲕⲁ ⲉⲁⲓⲁ

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(1) MR, MR$_1$ add ⲓ. (2) So W, BK; the rest om. (3) So W, BK; the rest ⲁⲛⲁⲙⲁⲓ. (4) MR ⲣⲉ ⲉⲩ; MR$_1$, J ⲣⲉ ⲁⲩ for ⲁⲓⲁⲩ. (5) MR, MR$_1$ om. (6) J omits ⲙ. (7) P. وسّام = confidence. (8) So W, BK; the rest om. (9) MR ⲁⲛⲁ-ⲙ. (10) MR$_1$, J ⲉⲁⲓ. (11) So W, BK; better ⲉⲩ as in the rest.

EPISTLE II.

TO HIS BROTHER ZÂDSPARAM

———:o:———

ꬹꬵꬹ ꬹꬵꬹ ꞉ ꬺꬾꬱꬵꬹꬹꬵ ꬱꬵꬾꬺꬾ ꞉ ꬱꬵꬹ ꬵꬱꬹ[1] ꞉ ꬾꬺꬾꬵꬾ ꬱꬵꬾꬺꬾ ꬱꬵꬾ ꬵꬱꬹ ꬵꬱꬹ ꬹꬵꬹ ꞉

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CHAPTER I.

(1) ꬱꬵꬾꬺꬾ[2] ꞉ ꬱꬵꬾꬺꬾ ꬵꬱꬹ[1] ꞉ ꬱꬵꬾꬺꬾ ꬵꬱꬹ ꬱꬵꬾ ꬵꬱꬹ ꬹꬵꬹ ꬱꬵꬾꬺꬾ ꬱꬵꬾ ꬵꬱꬹ ꬵꬱꬹ ꬹꬵꬹ ꞉

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(1) J ꬰꬱꬲꬳꬴꬵꬶꬷꬸꬹꬺꬻ ; MR adds ꬼ . (2) All but W add ꬼ . (3) MR, MR_1, J add ꬼ . (4) BK ꬰꬱꬲꬳꬴꬵꬶ . (5) BK ꬷꬸꬹ . (6) MR_1, J ꬺꬻ . (7) BK, J om. (8) P. با مم = together; along with; mutual. (9) So W, BK:— *aûptak* (fr. *aûptâdan*) = occurence; better MR, MR_1, J ꬽꬾꬿꭀ . (10) J ꬿꭁꭂ ꭃꭄꭅ for ꬿꭁꭂꭃꭄ ꭅ : West reads — *vach dahishnŏ*: better *uzîhishnŏ* (Av. زی + ش = to come out, to issue) = exposition, explanation. (11) BK ꬿꭁ . (12) BK, MR_1 ꬿꭁꭂꭃ . (13) MR ꬰꬱꬲꬳꬴꬵ . (14) MR ꬼ ꭆꭇꭈꭉꭊ . (15) P. کهک — کاه : *lit.*,=empty, void. (16) BK om. (17) MR, MR_1, J add ꬼ . (18) *zarîk* (Av. زرش = to torment). (19) cf. P. جسک .

ક્રદ્ય [2]ઽહ્રદ્યસ્ય ૭ [1]ક્રદ્યસ્ય ગ્રહ્યસ્ય ભ્રદ્ય ૦ ગ્રસ્ય-ગ્રદ્યદ્ય
ક્રમ્ય [4]ઽદ્ય ૦ ત્રુદ્યસ્ય ગ્રદ્ય [3]ગ્રસ્ય ભ્ર (5) ગ્રહ્યદ્ય
ત્રદ્ય ૮ ૦ ક્રદ્યઽદ્ય ૧ [9]ગ્રદ્ય ઽગ્રસ્ય [5]ગ્રદ્ય ૦ ત્રુગ્રદ્યઽદ્ય
ભ્ર [11]ગ્રદ્ય [10]૦ [9]ત્રુગ્રદ્યઽદ્ય [8]ગ્રમ્ય (6) [7]ગ્રસ્યગ્રદ્યમ્ય ગ્રહ્ય-૧
[15]ગ્રસ્ય ૦ [14]ત્રુહ્ય-ત્રુ-ત્ર ૦ [13]ગ્રહ્ય-ત્ર ભ્રય-ક્રમ્ય [12]ઽક્ર
ગ્રદ્ય ૦ ત્રુય-ત્રુય ગ્રસ્યઽ ૯-ત્રુગ્રદ્ય ૦ ક્ર ત્રુગ્ર ૧૭-ત્રુગ્રદ્ય ઽક્રમ્ય
ત્રુહ્ય-ત્ર ૮-૫ ઽક્રદ્ય ગ્રસ્યગ્રસ્ય [16]ગ્રસ્યઽક્રમ્ય ક્રસ્ય-૯
[20]ગ્રસ્યગ્રદ્ય-ત્ર [19]ગ્રમ્ય ૧ [18]ગ્રસ્યગ્રદ્યદ્ય ક્રમ્ય ત્રુગ્રદ્યઽ [17]ત્રુ ૧
(7) ભ્રમ્ય ઽક્રદ્યગ્રસ્ય ક્રગ્રસ્ય [21]ગ્રસ્ય ત્રુય-ક્રદ્ય ઽક્રગ્રસ્ય [22]ત્રુગ્રદ્યઽ
ક્રદ્ય-ત્રુગ્રદ્ય ગ્રસ્ય-ગ્રસ્ય ગ્રસ્યગ્રદ્ય ક્રમ્ય [23]ગ્રસ્ય ૦ ત્રુગ્રદ્યઽ
ક્રદ્ય-ત્રુગ્રદ્ય ગ્રસ્ય-ગ્રસ્ય ગ્રસ્યગ્રદ્ય ક્રમ્ય [25]૦ [24]ઽક્રદ્ય ક્ર ૧ ગ્રસ્યક્ર

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(1) So W, BK; the rest ક્રગ્રસ્ય . (2) MR ઽક્રગ્રસ્ય . (3) So W, BK: West reads *âîn-rastanŏ* : better, MR, MR_1, J ગ્રસ્યક્ર (*âgavirzît*: Av. ☐ + ☐ = abandon ; quit). (4) So W, BK; better ક્રદ્ય (P. چشم = eye). (5) Thus W, BK; the rest ગ્રદ્ય ગ્રમ્ય . (6) *gazishn*, P. گزیدن . (7) BK رسيد . (8) MR ત્રુક્ર . (9) All but W ત્રુગ્રદ્યઽ . (10) MR, MR_1, J add ત્રુ-૦ . (11) MR, MR_1, J add ૧ . (12) BK ઽક્ર . (13) Thus W, MR_1, J; West reads *ârtô* = contest: better ગ્રસ્ય-ક્રમ્ય-ત્ર as in MR, BK (as one word: Av. ☐ = to contaminate.) (14) West reads *arâstih* : better, *ârâstih* = embellishment, order. (15) MR_1 ગ્રસ્યગ્રદ્ય ; J ગ્રસ્યગ્રદ્ય . (16) MR, MR_1, J add ૧ . (17) Thus all . West reads *vahâr* (P. برار): better ત્રુ-ત્ર ૧ . (18) *avrangîhatâr* : cf. P. اورنگ or آورند = fraud, deceit (19) BK, J ક્રમ્યઽદ્ય . (20) *ârangîhâtar*: cf. P. آرنگ = grief, trouble, deceit : MR separates the last 2 words thus :— ગ્રસ્યગ્રદ્યઽ ત્રુક્રમ્ય ગ્રદ્ય . (21) MR, MR_1, J rightly add ક્ર . (22) *khûr-matîh*. (cf. P. خور despicable ; vile ; abject) : MR_1, J, MR, ત્રુગ્રદ્યઽ . (23) MR, MR_1, J add ૦ . (24) MR ત્રુક્ર . (25) BK ત્રુગ્રદ્ય for ૦ ત્રુક્ર .

(10) ... ...

ڤڪڙ ڪڏڪڪ ڪڏڪڪ ڪڏڪڪ

ھل [4] ۔ ڪ ۾ [3] ڪاڻ ۔ [2] ڪھڙ (14) ۔ ٻڌڻ [1] ٻڌڻ
ڪھڙ [5] ۔ ڪھڙ ڪڍڻ ۾ ۔ ڪڍڻ ۔ ھل ڪاڻ ۔ ڪھڙ ڪاڻ
ڪاڻ ۔ ڪڍ ۔ ھل [7] ۔ ڪڍڻ ڪڍڻ ڪھڙ [9] ۔ ڪڍڻ
ڪھڙ [8] ۔ ڪڍڻ ڪڍڻ ڪڍڻ ۔ [6] ڪھڙ ڪڍڻ ڪڍڻ
ڪھڙ ڪھڙ (15) ڪڍڻ ڪڍڻ ڪڍڻ ڪڍڻ ڪڍڻ ڪڍڻ
ڪڍڻ [10] ڪھڙ [12] ڪڍڻ ۔ ڪ ۔ ڪ ڪڍڻ ڪڍڻ [11]
ڪڍڻ [13] ڪڍڻ ڪڍڻ ۔ ڪڍڻ ڪڍڻ ڪڍڻ ڪڍڻ
ڪڍڻ [16] ڪڍڻ [15] ۔ ڪڍڻ ڪڍڻ [14] ڪڍڻ ڪڍڻ
ڪڍڻ [17] ڪڍڻ ڪڍڻ ڪڍڻ ڪڍڻ ڪڍڻ ڪڍڻ
ڪڍڻ [18] ۔ ڪڍڻ ڪڍڻ ڪڍڻ ڪڍڻ ڪڍڻ
ڪڍڻ [19] ڪڍڻ ڪڍڻ [20] ۔ ڪڍڻ ڪڍڻ ڪڍڻ ڪڍڻ
ڪڍڻ [21] ڪڍڻ ڪڍڻ ڪڍڻ (16) ۔ ڪڍڻ ڪڍڻ
ڪڍڻ [26] ڪڍڻ ڪڍڻ [25] ۔ ڪڍڻ [24] ۔ ڪڍڻ [23] ۔ ڪڍڻ [22] ۔

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(1) MR ڪڍڻ; MR_1, J ڪڍڻ. (2) MR, MR_1, BK ڪڍ; J ڪڍ. (3) BK om. (4) MR om. (5) MR, MR_1, J add ۔. (6) MR ڪڍڻ; J ڪڍڻ. (7) West reads *an-zanâîshnîktar* (P. زنودن = to sleep, slumber) = unslumberable: or, read, *an-zôhêshnîktar* = disapproved (cf. P. زهش = praise, approbation) (8) *khûrânîhâtar* = more consumingly; or, *un-rânîhâtar* (cf. P. راندن = to drive away) = more pressingly. (9) MR, MR_1, J add ۾. (10) So W, BK; better ڪڍڻ as in the rest. (11) J ڪڍڻ. (12) J ڪڍڻ. (13) MR MR_1, J add ۔. (14) MR, MR_1, J add ۽. (15) MR makes the following note on the margin: ڪڍڻ ڪڍڻ ڪڍڻ ڪڍڻ ڪڍڻ ڪڍڻ ڪڍڻ. (16) MR_1, J ڪڍڻ. (17) BK adds ۽. (18) MR adds ۔. (19) MR adds ۽. (20) MR ڪڍڻ ڪڍڻ. (21) So W; the rest ڪڍڻ ۔ڪڍ for ڪڍڻ ڪڍڻ. (22) MR om. (23) MR ڪڍڻ. (24) BK ڪڍڻ. (25) MR, MR_1, J om. (26) MR adds ۽.

ﻫﻮ ﺩﻫﺮ ﻭ ﺍﻓﺴﻮﺱ ﻭ ﺣﺴﺮﺕ ::

(17) ﻭﻫﻢ ﺍﻳﺸﺎﻥ ﺭﺍ ﺑﺎﺩﻳﻪ ﻫﺎﻭﻳﻪ ﻭ ﺑﺎﺩ ﺍﻳﺸﺎﻥ ﺭﺍ ﻣﺎﻧﻨﺪ ﺧﺲ ﻛﻪ ﺑﺎﺩ ﺑﺮﺩ ﻭ ﺍﻳﺸﺎﻥ ﺭﺍ ﺩﺭ ﺁﺏ ﻋﻤﻴﻖ ﻧﻴﺎﺑﺪ ﻛﻪ ﺍﻳﺸﺎﻥ ﺭﺍ ﺑﺎﺯ ﺑﺮﺩ ﻭ ﺍﻳﺸﺎﻥ ﺭﺍ ﺑﺎ ﺧﻮﺩ ﺩﺭ ﻫﻼﻛﺖ ﻛﺸﺪ ﻭ ﺍﻳﺸﺎﻥ ﺭﺍ ﺑﺎ ﺧﻮﺩ ﺩﺭ ﺁﺗﺶ ﺳﻮﺯﺍﻥ ﺑﺮﺩ ﻭ ﺍﻳﺸﺎﻥ ﺭﺍ ﺑﺎ ﺧﻮﺩ ﺩﺭ ﺗﺎﺭﻳﻜﻲ ﻫﻤﻴﺸﻪ ﺑﺒﺮﺩ ﻭ ﺍﻳﺸﺎﻥ ﺭﺍ ﺑﺎ ﺧﻮﺩ ﺩﺭ ﺑﻨﺪ ﺍﺑﺪﻱ ﺑﺒﺮﺩ ﻭ ﺍﻳﺸﺎﻥ ﺭﺍ ﺑﺎ ﺧﻮﺩ ﺩﺭ ﺟﻬﻨﻢ ﺑﺒﺮﺩ ﻭ ﺍﻳﺸﺎﻥ ﺭﺍ ﺑﺎ ﺧﻮﺩ ﺩﺭ ﺁﺗﺶ

ਸ਼ਾਹ ਦੀ ਮਿਹਰ ਹੋਵੇ[28] ਤੇ ਮਿਹਰਬਾਨੀ[27] ਕਰੇ ਅਤੇ ਸਾਡੇ ਵੱਲ ਫੇਰਾ[26] ਪਾਵੇ ਅਤੇ ਸਾਡੇ ਦੁਖ ਦੂਰ ਕਰੇ ਅਤੇ ਸਾਡੇ ਵਲ ਆਵੇ[25] ਤਾਂ ਸਾਡੇ ਸਾਰੇ ਕੰਮ ਰਾਸ[24] ਹੋਣ। ਅਤੇ ਸਾਡੇ ਸਾਰੇ ਕੰਮ ਰਾਸ[23] ਹੋਣ ਅਤੇ[22] ਦੁਖ ਸਾਡੇ[21] ਨੇੜੇ ਨਾ ਆਵੇ। ਅਤੇ ਸਾਡੇ ਵੈਰੀ ਸਾਡੇ ਅੱਗੇ ਨਾ ਲਗਣ[20]। ਅਤੇ ਸਾਡੇ ਵੈਰੀ ਸਾਡੇ ਅੱਗੇ ਨਾ ਲਗਣ[19]। ਅਤੇ ਸਾਡੇ ਵੈਰੀ ਸਾਡੇ ਅੱਗੇ ਨਾ ਲਗਣ[18]। (3) ਅਤੇ ਸਾਡੇ ਵੈਰੀ ਸਾਡੇ ਅੱਗੇ ਨਾ ਲਗਣ[17]। ਅਤੇ ਸਾਡੇ ਵੈਰੀ ਸਾਡੇ ਅੱਗੇ ਨਾ ਲਗਣ[16]। ਅਤੇ ਸਾਡੇ ਵੈਰੀ ਸਾਡੇ ਅੱਗੇ ਨਾ ਲਗਣ[15]। ਅਤੇ ਸਾਡੇ ਵੈਰੀ ਸਾਡੇ ਅੱਗੇ ਨਾ ਲਗਣ[14]। ਅਤੇ ਸਾਡੇ ਵੈਰੀ ਸਾਡੇ ਅੱਗੇ ਨਾ ਲਗਣ[13]। ਅਤੇ ਸਾਡੇ ਵੈਰੀ ਸਾਡੇ ਅੱਗੇ ਨਾ ਲਗਣ[12]। ਅਤੇ ਸਾਡੇ ਵੈਰੀ ਸਾਡੇ ਅੱਗੇ ਨਾ ਲਗਣ[11]। ਅਤੇ ਸਾਡੇ ਵੈਰੀ ਸਾਡੇ ਅੱਗੇ ਨਾ ਲਗਣ[10]। ਅਤੇ ਸਾਡੇ ਵੈਰੀ ਸਾਡੇ ਅੱਗੇ ਨਾ ਲਗਣ[9]। ਅਤੇ ਸਾਡੇ ਵੈਰੀ ਸਾਡੇ ਅੱਗੇ ਨਾ ਲਗਣ[8]। ਅਤੇ ਸਾਡੇ ਵੈਰੀ ਸਾਡੇ ਅੱਗੇ ਨਾ ਲਗਣ[7]। ਅਤੇ ਸਾਡੇ ਵੈਰੀ ਸਾਡੇ ਅੱਗੇ ਨਾ ਲਗਣ[6]। ਅਤੇ ਸਾਡੇ ਵੈਰੀ ਸਾਡੇ ਅੱਗੇ ਨਾ ਲਗਣ[5]। (2) ਅਤੇ ਸਾਡੇ ਵੈਰੀ ਸਾਡੇ ਅੱਗੇ ਨਾ ਲਗਣ[4]। ਅਤੇ ਸਾਡੇ ਵੈਰੀ ਸਾਡੇ ਅੱਗੇ ਨਾ ਲਗਣ[3]। ਅਤੇ ਸਾਡੇ ਵੈਰੀ ਸਾਡੇ ਅੱਗੇ ਨਾ ਲਗਣ[2]। ਅਤੇ ਸਾਡੇ ਵੈਰੀ ਸਾਡੇ ਅੱਗੇ ਨਾ ਲਗਣ[1]।

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(1) MR ਪਾ for ਪੈਰਾ : *nuzâr* (cf. Ar. نزور = little). (2) MR, MR_1, J ਸਾਡੇਵਾਸਤੇ . (3) MR_1 ਸਦਾ . (4) *samânishn* = terror (P. سم = dread, terror). (5) MR ਸਾਡੇਹਥ . (6) J ਵਲ . (7) *shikûhênd* (P. شکوہیدن = to be terror-struck (8) MR om. (9) MR_1 adds ।. (10) MR, J om. (11) MR, MR_1, J and ੍ . (12) BK ਮੈਦਾਸਾ . (13) MR adds ੍ . (14) MR ਮਥਮਾਥਦਾ, MR_1, J ਮਥਮਾਮਥਦਾ. (15) MR ਸਾਡਾ. (16) MR adds ੍. (17) MR adds ਸ. (18) MR ਸਾਡਾਵਥ ; MR_1, J ਸਾਡਾਵਥ . (19) MR adds ।. (20) MR ਮਥਆਵ for ੍ਥਆਵ. (21) So W; BK ੍ ਸਾਡਾ ; the rest ਮਥਡਾ . (22) MR adds ੍. (23) MR ਮਥਰਾਸਧ . (24) MR ਥਆਵ . (25) BK ਦਾਸ. (26) BK ਵਲ , with ਵਲ written above. (27) J ਸਮੇਹਥਾਧ ; (28) MR adds ੍ .

ನಿನ್ನ ಸ್ವಭಾವದಲ್ಲಿ ಅಡ್ಡ ಬಂದ ಕಷ್ಟ (6) ಇದು-ಅಲ್ಲದೆ ಬೇರೆ ಏನೂ ಅಲ್ಲ ಅಲ್ಲಿ ಇರುವ ಸಂತೋಷವೇ ನಿನಗೆ ಸಂತೋಷವಾಗಿ ಇರಲಿ.

ھرمزدیسن امید [1]ھرمزد [3]ایزد [2]دین [1]ھرمزد
ایشان ھرمزد [6]یزد [5]که [4]ایشان [7]، اندیشه ۰ که که مانیا ھرمزد مه او
۰ دین ۰ ایشان [8]دین ۰ که (7) [9]ھرمزد [10]ایشان-سالار ۱۱ مهین
ایشان امین-دار [12]ز مهر ایزد مه چه ایشان امنا [13]دین-مهتر [14]دین
-مهتر [15]ایز چه ایشان امنا اندیشه ۰ ایشان-سالار [16]ھرمزد [17]ایشان
چه [18]ھرمزد [19]، ھرمز ھ ایشان ۰ (8) [20]که مه ۰۰۰

ⲁⲛⲟⲩ ⲙⲛ̀ⲧⲉ ⲡⲓⲙⲁ ⲉⲧ ⲉⲣⲟ ⲁⲩⲱ ⲛⲓⲙ ⲉⲧ ⲉⲣⲟ

ماهم [25]. اکنڈا گھیا ۵۶ ۰ ۵۰-گھنڈ ۵ ۷ماهم-
کھاکھ ۵۰-گ ۱۰ ۷ھ-۵۶ ماهمھنڈ ماہا [23]ماھ-۵۰گ
[24]ماھکھنھ ۱ ۵۶ ۷۵ ۷۵ ماھما ۷کھ [23]ماھ-۵۰۶ ۵
۰ ماھ-۵۰گ [23]۵۶ [22]ماکھ ۴ھ ماھ۶-۵ھ [21]ھاھ (12)
[20]ماھھ۶ ماہا [19]۵۶ کھھ۷ [18]-۵۰گھ۷ھ ۰ ۱۵۶ ماہ
[17]۵۶ [16]ھ-۵۰ماھ [15]ھ-۵۰ماھ [14]-۶ ۵۶ ۵ [13]ھ۷ ۷ھ
[12]ھ-۵۰ماھ ۱۵۶ ماہ ۰ ۵۶ ۵۷ ماہ ۷کھ [11]ھ۵ھ۷-۷ھ
[10]-۷ ۷۵ ۴ھ ۶ماہ ۴ ۷۷ھ ۱۵۶ ۷۶۷۵ ۱ ۷ھ۷-۵۰
[9]ھ۵ھ۷ھ ۷۵ ۷ھ۷-۵۰ ۵۰ ۱۵۶ ۴ ۷-۶ ماہ ۵۰ ۵۶ ۱۵۶
[8]۶ماھ۵ ۷ھ۵۷۵ [7]ھ۷ھ۶ ۱۷۶ھ ماھ۵۰۶۶ (11) ۶۰-
۰ ۵۰ ۷۵ ۷۵ ۷۵ [6]۱۵۶ ۷۵ ۵۰ ۵۰ [5]۵۰ ۱۵ ۴۵ ۵۰
[4]۵ ۷۵ ۱۵۶ ماہا [3]۷۵۱۶ ۱ ۶۰۶ ۱ [2]ماھ۵ ۶۰ھ۵۶ ۷۵ [1]۵

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(1) BK ۶ھ۶۶۷ for ۶ ۱۵۶۷. (2) So W; BK ماھ۶ ۶۷۶۶; better MR ماھ۶; MR_1, J ۶۰۶۶۷۶۶ for ۶۰۶ ۱ ماھ۶. (3) All MSS. omit here ۷ by mistake. (4) BK ۶۷ ۱۷۶ for ۶ ۷۱۶. (5) Thus W, BK; better MR, MR_1, J ۵۰. (6) BK ۱۷۵۱۱۷۵. (7) BK ماھ۵۰۶; MR, MR_1, J ۱۶ھ۵۰۶. (8) MR ۶۱۷۵. (9) So W; the rest om. (10) So W, BK; the rest om. (11) BK ۱۷۵۱۶۵. (12) BK, MR_1, J ۱۷۵-۵۰ماھ۵. (13) So W; BK ۴ھ۵-۷ with ۰ written above ۴; MR ۷۶۵-۷; better, MR_1, J ۷۰ھ۵-۷. (14) MR, MR_1, J omit -۶ and add ۰. (15) MR_1, J ۱۷۵-۵۰ماھ۵. (16) So W; MR, MR_1, J om: BK has ۱۷۵-۵۰ماھ۵ ۱۷۵-۵۰ -۶ ۱ماھ۵ for the last 3 words. (17) MR, MR_1, J add ۰. (18) BK ۶۷۶۷۶۵۶; MR_1, J ۵۰۶۷۶۵۶; MR ۵۰۶۷۶۵. (19) MR adds ۰. (20) MR, J ۶۵۱۶۵۶: For a new translation of §§ 9-11, see S. B. E. Vol. XXXVII, Intro. pp. xlvi-xlvii. Also, for comments on the same, see pp. 38-40 of the Report of the Proceedings (1890—91——1897—98) of the Society for the Promotion of Researches into the Zoroastrian Religion. (21) BK ۱۵۶۷. (22) BK ۶۷۶. (23) MR adds ۰. (24) So MR, MR_1, J; W. BK, ۱۷۶۷۱۷۵۶. (25) MR om.

ਪਰਮੇਸ਼ੁਰ ਦੇ ਸਾਮ੍ਹਣੇ ਸਾਡੇ ਦੋਸ਼ਾਂ ਨੂੰ ਲੁਕਾਉਂਦੇ ਹਨ[11] ਅਤੇ ਸਾਡੇ ਨਾਲ ਖਾਂਦੇ ਪੀਂਦੇ ਹਨ ।
ਉਹ ਆਪਣੇ ਹੀ ਧੋਖਿਆਂ ਵਿੱਚ ਆਨੰਦ ਮਾਣਦੇ ਹਨ[10] । ਜਾਂ ਜਦ ਉਹ ਤੁਹਾਡੇ ਨਾਲ ਖਾਂਦੇ ਪੀਂਦੇ ਹਨ
ਤਦ ਉਹ ਤੁਹਾਡੇ ਨਾਲ ਨਿਰਾਦਰੀ ਨਾਲ ਪੇਸ਼ ਆਉਂਦੇ ਹਨ[9] । ਉਹਨਾਂ[8] ਦੀਆਂ ਅੱਖਾਂ ਵਿਭਚਾਰਣ
ਨਾਲ ਭਰੀਆਂ ਹਨ[7] ਅਤੇ ਉਹ ਪਾਪ ਕਰਨ ਤੋਂ ਕਦੇ ਨਹੀਂ ਹਟਦੇ[6] । ਉਹ ਅਸਥਿਰ ਜੀਵਾਂ ਨੂੰ
ਫਸਾਉਂਦੇ ਹਨ[5] । ਉਹਨਾਂ[4] ਦੇ ਹਿਰਦੇ ਲੋਭ ਵਿੱਚ ਅਭਿਆਸੀ ਹਨ[3] । ਉਹ ਸਰਾਪੀ ਸੰਤਾਨ ਹਨ[2] ।
ਉਹ ਸਿੱਧੇ ਰਾਹ ਨੂੰ ਛੱਡ ਕੇ[1] ਭਟਕ ਗਏ ਹਨ । ਉਹ ਬਓਰ ਦੇ ਪੁੱਤ੍ਰ ਬਿਲਆਮ ਦੇ ਰਾਹ ਉੱਤੇ ਚੱਲ
ਪਏ ਹਨ ਜਿਹ ਨੇ ਕੁਧਰਮ ਦੀ ਕਮਾਈ ਨੂੰ ਪਿਆਰ ਕੀਤਾ ।

CHAPTER III

(1) ਹੇ ਪਿਆਰਿਓ, ਹੁਣ ਇਹ ਦੂਜੀ ਚਿੱਠੀ ਹੈ ਜੋ ਮੈਂ ਤੁਹਾਨੂੰ ਲਿਖਦਾ ਹਾਂ ।
ਅਤੇ ਇਹਨਾਂ ਦੋਹਾਂ ਵਿੱਚ ਮੈਂ ਤੁਹਾਨੂੰ ਸੁਰਤ ਦਿਵਾ ਕੇ[12] ਤੁਹਾਡੇ ਸੁਧ ਮਨ ਨੂੰ ਉਕਸਾਉਂਦਾ ਹਾਂ[13] ।
(2) ਤਾਂ ਜੋ ਤੁਸੀਂ ਉਹਨਾਂ ਗੱਲਾਂ ਨੂੰ ਜਿਹੜੀਆਂ ਪਵਿੱਤ੍ਰ ਨਬੀਆਂ[14] ਪਹਿਲਾਂ ਆਖੀਆਂ ਸਨ
ਅਤੇ ਪ੍ਰਭੁ ਅਤੇ ਮੁਕਤੀਦਾਤੇ[15] ਦੀ ਉਸ ਆਗਿਆ ਨੂੰ ਜੋ ਤੁਹਾਡੇ ਰਸੂਲਾਂ[16] ਰਾਹੀਂ ਆਈ ਸੀ
ਯਾਦ ਰੱਖੋ[17] । (3) ਪਹਿਲਾਂ ਤੁਸੀਂ ਇਹ ਜਾਣੋ ਕਿ ਅੰਤ ਦੇ ਦਿਨਾਂ[18] ਵਿੱਚ ਠੱਠਾ ਕਰਨ ਵਾਲੇ
ਆਉਣਗੇ[19] ਜੋ ਆਪਣੀਆਂ ਕਾਮਨਾਂ ਦੇ ਅਨੁਸਾਰ ਚੱਲਣਗੇ[20] (4) ਅਤੇ ਆਖਣਗੇ ਕਿ ਉਹ[21]
ਦੇ ਆਉਣ ਦਾ ਵਾਦਾ ਕਿੱਥੇ ਹੈ[22] ? ਕਿਉਂਕਿ ਜਦ ਤੋਂ ਪਿਤਰ ਸੌਂ ਗਏ ਹਨ ਸਭ ਕੁਝ ਸ੍ਰਿਸ਼ਟੀ ਦੇ

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(1) MR ਭੁੱਲ . (2) BK om. (3) So all but MR_1: MR_1 ਸਦਾਚਾਰੀ for ਅਭਿਆਸੀ . (4) So W, BK ; the rest ਓਹ . (5) So W, BK : MR, MR_1 J om. (6) MR_1, J add । . (7) J, MR_1 ਜਿਨਾਹ . (8) MR ਤੁਹਾਨੂੰ for ਓਹ ਲੋਕ . (9) MR, MR_1, J add ਪ. (10) BK ਖੁਸ਼ੀ . (11) MR, MR_1, J add ਨਹੀਂ . (12) BK ਚੇਤੇ . (13) cf. P. رزد or رژد : *rúzdih* = greed ; or, with the preceding ।, read *varanjdih* : (P. ورنج = greedy). (14) MR om. (15) Thus all , for ਉਹ. (16) MR ਪ for । . (17) MR ਸਾਡੇ-ਮੁਕਤੀਦਾਤੇ . (18) MR, MR_1, J add । . (19) (cf. P. خرده = fault ; criticism). *khúrtakchînîh* = fault-finding (cf. P. خورده بینی — خرده بینی = close criticism ; cavilling. (20) BK ਚੱਲਦੇ ਹਨ . (21) MR ਜੋ. (22) BK, MR_1, J om.

(3) [illegible] ... (4) [illegible]

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(1) So W only; the rest for ; MR, MR1, J add . (2) MR om. (3) Thus all but MR: *vâî* (P. = part, portion, or cf. P. = the object of a wish, desire, or inclination; necessary (Steingass):—or, read for as in MR. (4) MR . (5) MR om. (6) MR, MR1 add . (7) All but W . (8) BK . (9) MR . (10) J . (11) MR om. (12) MR . (13) MR : better, MR1, J for the last 3 words. (14) So W, BK; better as in the rest. (15) MR om. (16) BK, MR1 om. (17) So W, BK; better as in the rest. (18) MR1, J om. (19) MR, MR1, J add . (20) MR adds . (21) MR om; MR1, J add . (22) MR om. (23) So W, BK; the rest (*baénʼujîhînét* = comes out, issues (Av. +). (24) MR adds . (25) MR, MR1, J om. (26) MR . (27) BK . (28) So W := *palîshi* (P. = impure); better as in the rest (*nargast* = perhaps).

ꬱꬵꬹ ꬰꬁꬲꬱ꬀ ꬱꬁꬲꬱ ꬰꬁꬲꬱ꬀ ꬱꬵꬹ ꬱꬁꬲꬱ꬀ ꬱꬵꬹ

ﺩﺍﺩﺍﺭ ﺍﻳﺸﺎﻥ ﺭﺍ ﺑﺎ ﺍﻳﺸﺎﻥ ﺑﺎﺷﺪ ﻭ ﺍﻳﺸﺎﻥ ﺭﺍ ﺑﺎ ﺍﻭ

ﻟﻪ ﺍﻟﻠﻪ ﻟﻜﻢ ﺁﻳﺎﺗﻪ ﻟﻌﻠﻜﻢ ﺗﻌﻘﻠﻮﻥ (11) ﺇﻥ ﺍﻟﺬﻳﻦ ﻳﺨﺸﻮﻥ ﺭﺑﻬﻢ ﺑﺎﻟﻐﻴﺐ ﻟﻬﻢ ﻣﻐﻔﺮﺓ ﻭﺃﺟﺮ ﻛﺒﻴﺮ ﻭﻣﺎ ﻳﺪﺭﻳﻚ ﻟﻌﻠﻪ ﻳﺰﻛﻰ (12) ﺃﻭ ﻳﺬﻛﺮ ﻓﺘﻨﻔﻌﻪ ﺍﻟﺬﻛﺮﻯ ﺃﻣﺎ ﻣﻦ ﺍﺳﺘﻐﻨﻰ ﻓﺄﻧﺖ ﻟﻪ ﺗﺼﺪﻯ ﻭﻣﺎ ﻋﻠﻴﻚ ﺃﻻ ﻳﺰﻛﻰ ﻭﺃﻣﺎ ﻣﻦ ﺟﺎءﻙ ﻳﺴﻌﻰ ﻭﻫﻮ ﻳﺨﺸﻰ ﻓﺄﻧﺖ ﻋﻨﻪ ﺗﻠﻬﻰ ﻛﻼ ﺇﻧﻬﺎ ﺗﺬﻛﺮﺓ ﻓﻤﻦ ﺷﺎء ﺫﻛﺮﻩ ﻓﻲ ﺻﺤﻒ ﻣﻜﺮﻣﺔ ﻣﺮﻓﻮﻋﺔ ﻣﻄﻬﺮﺓ ﺑﺄﻳﺪﻱ ﺳﻔﺮﺓ ﻛﺮﺍﻡ ﺑﺮﺭﺓ ﻗﺘﻞ ﺍﻹﻧﺴﺎﻥ ﻣﺎ ﺃﻛﻔﺮﻩ ﻣﻦ ﺃﻱ ﺷﻲء ﺧﻠﻘﻪ ﻣﻦ ﻧﻄﻔﺔ ﺧﻠﻘﻪ ﻓﻘﺪﺭﻩ ﺛﻢ ﺍﻟﺴﺒﻴﻞ ﻳﺴﺮﻩ ﺛﻢ ﺃﻣﺎﺗﻪ ﻓﺄﻗﺒﺮﻩ ﺛﻢ ﺇﺫﺍ ﺷﺎء ﺃﻧﺸﺮﻩ ﻛﻼ ﻟﻤﺎ ﻳﻘﺾ ﻣﺎ ﺃﻣﺮﻩ (13) ﻓﻠﻴﻨﻈﺮ ﺍﻹﻧﺴﺎﻥ ﺇﻟﻰ ﻃﻌﺎﻣﻪ ﺃﻧﺎ ﺻﺒﺒﻨﺎ ﺍﻟﻤﺎء ﺻﺒﺎ ﺛﻢ ﺷﻘﻘﻨﺎ ﺍﻷﺭﺽ ﺷﻘﺎ ﻓﺄﻧﺒﺘﻨﺎ ﻓﻴﻬﺎ ﺣﺒﺎ ﻭﻋﻨﺒﺎ ﻭﻗﻀﺒﺎ ﻭﺯﻳﺘﻮﻧﺎ ﻭﻧﺨﻼ ﻭﺣﺪﺍﺋﻖ ﻏﻠﺒﺎ ﻭﻓﺎﻛﻬﺔ ﻭﺃﺑﺎ ﻣﺘﺎﻋﺎ ﻟﻜﻢ ﻭﻟﺄﻧﻌﺎﻣﻜﻢ

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(1) MR, MR_1, J ﺍﻟﻤﺎء . (2) MR adds ﺍ . (3) MR ﻟﻬﺎ . (4) MR ﻣﻐﻔﺮﺓ ﻭﺃﺟﺮ ﻛﺒﻴﺮ . (5) So W : the rest ﻳﺴﻌﻰ for ﺳﻌﻰ . (6) BK ﻳﺨﺸﻰ ﻭﻫﻮ (7) BK ﻟﻪ ; MR ﻋﻨﻪ . (8) MR adds ﻭ ; MR_1, J add ﺍ . (9) MR_1 ﻳﺰﻛﻰ . (10) BK om. (11) J omits the last 7 words. (12) MR ﻭﻣﺎ ﻋﻠﻴﻚ ﺃﻻ ﻳﺰﻛﻰ for the last 3 words. (13) MR adds ﻣﺎء . (14) MR, MR_1, J ﺻﺒﺒﻨﺎ . (15) MR, MR_1, J add ﻓﻴﻬﺎ ﺍ . (16) MR, MR_1, J ﻭﺯﻳﺘﻮﻧﺎ . (17) MR, MR_1, J ﻭﻧﺨﻼ ﻭﺣﺪﺍﺋﻖ . (18) So W, BK ; better MR ﻭﺃﺑﺎ or MR_1, J ﻭﺃﺑﺎ . (19) So W, BK : better, add the following words as in MR :— ﻭﺃﺑﺎ ﻭﻓﺎﻛﻬﺔ ﻭﻟﺄﻧﻌﺎﻣﻜﻢ ﻭﻟﻜﻢ : MR_1, J also add the above words except the last. (20) So W, MR, BK; better MR_1, J ﻭﻟﻴﻨﻈﺮ. (21) J ﻃﻌﺎﻣﻪ (22) *kazd* (cf. P. كزد and ﻛﺰﺩﻳﺪﻥ to lop, to trim) = curtailment. (23) BK ﻭ . (24) So W, BK ; the rest ﺍﻟﺼﺎﺧﺔ (*vishâtak*, P. خشاك).

ﻭ ﻛﺮ ﺍﻣﻴﺪﻭﺍﺭ ﺑﺎﺷﻴﻢ ﻛﻪ ﻭ ﻛﺎﺭ ﺍﻳﺸﺎﻥ[1] ﻛﻨﻴﻢ ﻭ
ﺍﻳﺸﺎﻥ ﺭﺍ ﺩﻭﺳﺖ ﺩﺍﺭﻳﻢ ﻭ ﺑﺎ ﺍﻳﺸﺎﻥ[2] ﻣﻬﺮﺑﺎﻥ ﺑﺎﺷﻴﻢ ::

(14) ﺍﻣﺎ[3] ﻛﺴﻰ ﻛﻪ ﺍﺯ ﺭﺍﻩ ﺣﺴﺪ ﻭ ﻛﻴﻨﻪ ﺑﺎ ﻣﺎ ﺑﺎﺷﺪ ﻭ ﻛﺎﺭ ﻣﺎ
ﺭﺍ ﺑﺪ ﺑﻴﻨﺪ ﻭ ﺑﺎ ﻣﺎ ﺩﺷﻤﻨﻰ ﻛﻨﺪ ﻭ ﺑﺎ ﻛﺴﺎﻧﻰ ﻛﻪ[4] ﺩﺷﻤﻦ ﻣﺎ
ﺑﺎﺷﻨﺪ ﺩﻭﺳﺘﻰ ﻛﻨﺪ ﻭ ﺑﺎ ﻛﺴﻰ ﻛﻪ[5] ﺑﺎ ﻣﺎ ﺩﺷﻤﻨﻰ ﻛﻨﺪ[6] ﻭ ﺑﺎ
ﻛﺴﺎﻧﻰ ﻛﻪ[7] ﺩﺷﻤﻦ ﻣﺎ ﺑﺎﺷﻨﺪ ﺩﻭﺳﺘﻰ ﻛﻨﺪ[8] ﻭ ﻛﺎﺭ ﻣﺎ ﺭﺍ ﺑﺪ
ﺑﻴﻨﺪ ﻭ ﺑﺎ ﻣﺎ ﺩﺷﻤﻨﻰ ﻛﻨﺪ[9] ﻭ ﺑﺎ ﻛﺴﺎﻧﻰ ﻛﻪ[10] ﺩﺷﻤﻦ ﺍﻳﺸﺎﻥ
ﺑﺎﺷﻨﺪ ﺩﻭﺳﺘﻰ ﻛﻨﺪ[11] ::[12]

(15) ﻛﻪ[13] ﺍﻟﻠﻪ ﺗﻌﺎﻟﻰ[14] ﻫﻢ ﺩﺭﻭﻏﻰ[15] ﺑﺮﺍﻯ ﻣﺎ ﻧﻴﺎﻭﺭﺩ ﻭ
ﺍﻳﺸﺎﻥ ﺭﺍ ﻫﻢ ﺩﺭﻭﻏﻰ ﻧﻴﺎﻣﻮﺯﺩ ﻭ ﺑﺎ ﻣﺎ ﺭﺍﺳﺖ ﺑﺎﺷﻨﺪ[16] ﻭ
ﺍﻳﺸﺎﻥ ﺭﺍ ﻫﻢ ﺭﺍﺳﺘﻰ ﻧﻴﺎﻣﻮﺯﺩ ﻭ ﺑﺎ ﻛﺴﻰ ﻛﻪ ﺩﺭ ﻣﻴﺎﻥ[17]
ﻣﺎ ﻭ ﺍﻳﺸﺎﻥ[18] ﺟﺪﺍﻳﻰ[19] ﻛﻨﺪ ﻭﺍﺟﺐ[20] ﻧﻴﺴﺖ ﻛﻪ ﺑﺎ ﺍﻳﺸﺎﻥ
ﺩﻭﺳﺘﻰ ﻛﻨﺪ (16) ﻭﺍﺯ ﻫﻤﻪ ﻛﺲ ﺑﻴﺸﺘﺮ[21] ﻣﺎ ﺭﺍ ﺩﻭﺳﺖ
ﺩﺍﺭﻳﻢ ﻭ ﺑﺎ ﻣﺎ ﺑﺎﺷﻴﻢ ﻭ ﻛﺎﺭ ﻣﺎ ﺭﺍ ﺑﺪ ﺑﻴﻨﺪ[22] ﻭ ﺑﺎ ﻣﺎ
ﺩﺷﻤﻨﻰ ﻛﻨﺪ[23] ﺍﻣﺎ ﺍﻳﺸﺎﻥ[24] ﻫﻢ ﻣﺎ ﺭﺍ ﺩﻭﺳﺖ ﺩﺍﺭﻧﺪ ﻭ ﺑﺎ
ﻣﺎ ﺩﻭﺳﺘﻰ ﻛﻨﻨﺪ[25] ::

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(1) MR, MR_1, J ﺍﻳﺸﺎﻥ. (2) MR ﺍﻳﺸﺎﻥ. (3) MR ﺍﻣﺎ. (4) So W, BK; better, MR, MR_1, J ﺩﺷﻤﻦ ﺍﻳﺸﺎﻥ for these two words. (5) MR om. West suggests ﻫﻢ for ﻛﻪ, but the text, as it is, yields the same meaning. (6) MR, MR_1, J add ﻭ. (7) MR om. (8) MR ﺩﺷﻤﻨﻰ ﻛﻨﺪ ﻭ ﺑﺎ ﻛﺴﺎﻧﻰ. (9) MR, MR_1 om. (10) MR ﻭ for ﺍ. (11) BK ﺩﺷﻤﻦ ﻣﺎ ﺑﺎﺷﻨﺪ; MR ﺩﺷﻤﻦ ﻣﺎ ﺑﺎﺷﻨﺪ. (12) MR, MR_1 om. (13) MR adds ﻭ. (14) MR ﺍﻟﻠﻪ ﺗﻌﺎﻟﻰ. (15) MR, MR_1, J add ﺍ. (16) MR ﺭﺍﺳﺘﻰ ﺑﺎﺷﻨﺪ; MR_1, J ﺭﺍﺳﺘﻰ ﺑﺎﺷﻴﻢ. (17) BK ﻣﻴﺎﻥ ﻣﺎ for ﻣﺎ ﻣﻴﺎﻥ. (18) J om. (19) Thus all but BK; BK ﺟﺪﺍ. West suggests ﺟﺪﺍﻳﻰ: better ﺟﺪﺍﻳﻰ (P. جداگی = a washerman). (20) MR, MR_1, J ﻭﺍﺟﺐ. (21) cf. P. اولوگی. (22) MR, MR_1 J ﺑﺪﻳﻨﺪ. (23) MR ﺩﺷﻤﻨﻰ ﻛﻨﻨﺪ. (24) MR ﺍﻳﺸﺎﻥ. (25) So W, BK; better, ﺩﻭﺳﺘﻰ ﻛﻨﻨﺪ as in the rest.

CHAPTER IV.

(1)

ﻣﺎﻧﻮﺷﭽﻬﺮ ﻣﺎﻧﻮﺷﭽﻬﺮ ﺑﻦ ﻣﻨﻮﭼﻬﺮ ﺑﻦ ﻣﺎﻧﻮﺷﭽﻬﺮ ﺑﻦ ﻣﻨﻮﭼﻬﺮ[17] ﺑﻦ ﻣﻨﻮﭼﻬﺮ ﺑﻦ ﻣﺎﻧﻮﺷﭽﻬﺮ ﺑﻦ ﻣﻨﻮﭼﻬﺮ[16] ﺑﻦ ﻣﻨﻮﭼﻬﺮ ﺑﻦ ﻣﺎﻧﻮﺷﭽﻬﺮ ﺑﻦ ﻣﻨﻮﭼﻬﺮ[15] ﺑﻦ ﻣﻨﻮﭼﻬﺮ[14] ﺑﻦ ﻣﻨﻮﭼﻬﺮ[13] ﺑﻦ ﻣﻨﻮﭼﻬﺮ[12] ﺑﻦ ﻣﻨﻮﭼﻬﺮ ﺑﻦ ﻣﻨﻮﭼﻬﺮ ﺑﻦ ﻣﻨﻮﭼﻬﺮ

CHAPTER V.

(1) [1]ⲁⲩⲱ ⲁⲛⲟⲕ ⲡⲓⲥⲃⲩⲧⲉⲣⲟⲥ ⲙⲛ ⲡⲓⲙⲁⲣⲧⲩⲣ ⲉⲧⲟⲩⲁⲁⲃ ⲙⲛ ⲡⲓⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲉⲧⲙⲙⲁⲩ ⲉⲧⲥⲱⲧⲙ ⲉⲃⲟⲗ ⲛⲥⲁ ⲡⲓⲙⲁⲣⲧⲩⲣ

ﺍﻟﻤﺴﻴﺢ ﺍﻟﺬﻱ ﻫﻮ ﺭﺃﺱ ﻛﻞ ﺭﺋﺎﺳﺔ ﻭﺳﻠﻄﺎﻥ[25] (8) ﻭﺍﻟﺬﻱ ﻫﻮ ﺻﻮﺭﺓ ﺍﻟﻠﻪ ﺍﻟﻐﻴﺮ ﻣﻨﻈﻮﺭ ﻭﺍﻟﺬﻱ ﻫﻮ ﺑﻜﺮ ﻛﻞ ﺧﻠﻴﻘﺔ[24] ﻷﻧﻪ ﺑﻪ ﺧﻠﻖ ﻛﻞ ﺷﻲﺀ ﻣﺎ ﻓﻲ ﺍﻟﺴﻤﻮﺍﺕ ﻭﻣﺎ ﻓﻲ ﺍﻷﺭﺽ ﻣﺎ ﻳﻨﻈﺮ ﻭﻣﺎ ﻻ ﻳﻨﻈﺮ ﺳﻮﺍﺀ ﻛﺎﻧﺖ ﺍﻟﻌﺮﻭﺷﺎﺕ[21] ﺃﻭ ﺍﻟﺮﻳﺎﺳﺎﺕ[22] ﺃﻭ ﺍﻟﺴﻠﻄﺎﻧﻴﺎﺕ ﺃﻭ ﺍﻟﻘﻮﺍﺕ ﻛﻞ ﺷﻲﺀ ﻗﺪ ﺧﻠﻖ ﺑﻪ ﻭﻟﻪ[18] ﻭﻫﻮ ﻗﺒﻞ[17] ﻛﻞ ﺷﻲﺀ[16] ﻭﺑﻪ[15] ﻗﺪ ﺻﺎﺭ ﻛﻞ ﺷﻲﺀ ﻳﻘﻮﻡ[14] ﻭﻫﻮ ﺭﺃﺱ ﺍﻟﺠﺴﺪ[13] ﺃﻱ ﺍﻟﻜﻨﻴﺴﺔ (7) ﺍﻟﺬﻱ ﻫﻮ ﺍﻟﺒﺪﺀ ﺍﻟﺒﻜﺮ ﻣﻦ ﺍﻷﻣﻮﺍﺕ ﻟﻜﻲ ﻳﻜﻮﻥ ﻫﻮ ﻓﻲ ﻛﻞ ﺷﻲﺀ ﻣﺘﻘﺪﻣﺎً ﻷﻧﻪ ﺑﻪ[12] ﺳﺮ ﺃﻥ ﻳﺤﻞ ﻛﻞ ﺍﻟﻤﻠﺊ (6) ﺍﻟﺬﻱ[11] ﻗﺪ ﺍﺻﻄﺎﺩﻫﻢ ﺍﻟﻠﻪ ﻟﻴﺴﻜﻦ ﻓﻴﻪ ﻛﻞ ﺍﻟﻤﻠﺊ ﺍﻟﺬﻱ ﻫﻮ ﺍﻟﻤﺼﺎﻟﺤﺔ[10] ﺑﺪﻡ ﺻﻠﻴﺒﻪ ﺳﻮﺍﺀ ﻛﺎﻥ ﻣﺎ ﻋﻠﻰ ﺍﻷﺭﺽ[9] ﺃﻭ ﻣﺎ ﻓﻲ ﺍﻟﺴﻤﻮﺍﺕ ﻭﺃﻧﺘﻢ ﻗﺪ ﺻﺎﻟﺤﻜﻢ[8] ﺍﻟﻠﻪ ﺑﻤﻮﺕ ﺟﺴﺪﻩ[7] ﺍﻟﺠﺴﺪ ﺍﻟﺒﺸﺮﻱ[6] ﻟﻴﻘﻴﻤﻜﻢ ﻗﺪﻳﺴﻴﻦ ﻭﺑﻼ ﻋﻴﺐ ﻭﻻ ﻟﻮﻡ ﻗﺪﺍﻣﻪ ﻋﺰﻳﺰﻳﻦ ﻟﺪﻳﻪ ﻭﻟﻜﻦ ﺍﻵﻥ ﻗﺪ ﺍﻟﺘﻘﻜﻢ ﺑﺠﺴﺪ ﺟﺴﺪﻩ ﺑﻤﻮﺕ[5] ﻟﻴﻘﻴﻤﻜﻢ ﻗﺪﻳﺴﻴﻦ ﻭﺑﻼ ﻋﻴﺐ ﻭﻻ ﻟﻮﻡ ﻗﺪﺍﻣﻪ[4] ﻋﺰﻳﺰﻳﻦ ﻟﺪﻳﻪ ﻭﻟﻜﻦ ﺍﻵﻥ ﻗﺪ ﺍﻟﺘﻘﻜﻢ (5) ﺑﺠﺴﺪ ﺟﺴﺪﻩ[3] ﺑﻤﻮﺕ ﻟﻴﻘﻴﻤﻜﻢ ﻗﺪﻳﺴﻴﻦ ﻭﺑﻼ ﻋﻴﺐ ∴ ﻭﻻ ﻟﻮﻡ ﻗﺪﺍﻣﻪ[2] ﻋﺰﻳﺰﻳﻦ ﻟﺪﻳﻪ ﻭﻟﻜﻦ[1] ﺍﻵﻥ ﻗﺪ

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(1) MR$_1$, J add ١. (2) J ﻳﺼﺮﻑ. (3) MR adds ﻩ. (4) MR ﻳﻼﻡ. (5) MR om. (6) *ashakartoîh* (P. شاگردي). (7) MR om. (8) MR$_1$ ﻗﺴﺮ. (9) MR om. (10) MR, MR$_1$, J om (11) MR ﻳﺴﻜﻨﻬﺎ : *vîdvarîntd* (P. وبدبدن = to be lost ; to seek and apply a remedy). (12) BK ﻳﺴﻜﻦ. (13) MR ﺟﺴﻤﻪ. (14) MR$_1$ adds ١. (15) MR om. (16) MR adds ﻩ. (17) MR ١ ﻗﺒﻠﻪ. (18) MR, J add ١. (19) MR, MR$_1$ add ١. (20) J ﻳﻜﻮﻥ. (21) MR, MR$_1$, J ﺭﺋﺎﺳﺔ. (22) BK om. (23) MR ﻉ for ﻉ. (24) MR adds ١. (25) MR om.

ܒܥܕ ܕܢܦܫ ܒܝܬ ܐܠܗܐ ܕܒܫܡܝܐ ܠܥܠܡ ׃ ܐܦ ܒܗܕܐ ܡܫܟܢܬܐ ܡܬܚܡܝܢ ܐܢܚܢ ܒܬܪ ܕܠܒܫܝܢ ܠܗ ܕܢܗܘܐ ܠܢ ܠܒܝܬ ܡܫܟܢܬܐ ׃ ܕܐܦ ܟܕ ܠܒܫܝܢ ܠܐ ܢܫܟܚ ܕܥܪܛܝܢ ׃ ܕܐܦ ܟܕ ܐܢܚܢ ܒܗܕܐ ܡܫܟܢܬܐ ܡܬܚܡܝܢ ܐܢܚܢ ܕܠܐ ܒܥܝܢ ܕܢܬܦܫܛ ܐܠܐ ܕܢܬܠܒܫ ܥܠ ܥܠ ܕܬܒܠܥ ܡܝܬܐ ׃ ܡܢ ܒܝܬ ܕܗܘ ܥܒܕ ܠܢ ܠܗܕܐ ܒܥܝܢܐ ܕܢܗܘܐ ܠܢ ܠܗܝ ܕܢܦܩ ܠܢ ܠܒܝܬ ܡܫܟܢܬܐ ׃ ܕܐܦ ܟܕ ܐܢܚܢ ܒܗܕܐ ܡܫܟܢܬܐ ܡܬܚܡܝܢ ܐܢܚܢ ܕܠܐ ܒܥܝܢ ܕܢܬܦܫܛ ܐܠܐ ܕܢܬܠܒܫ ܥܠ ܥܠ ܕܬܒܠܥ ܡܝܬܐ ׃ ܡܢ ܒܝܬ ܕܗܘ ܥܒܕ ܠܢ ܠܗܕܐ ܒܥܝܢܐ ܕܢܗܘܐ ܠܢ ܠܗܝ ܕܢܦܩ ܠܢ ܠܒܝܬ

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(1) BK, MR$_1$, J rightly add ܗܘ . (2) MR, MR$_1$, J ܘ . (3) MR adds ܒ . (4) All add ܐ . (5) MR omits the last 6 words. (6) MR om. (7) MR ܕܠܐ and adds ܕܡ ; better MR$_1$, J ܐܢ ܕܠܐ for ܗܘ . (8) BR ܒܟܠ ; the rest rightly omit it. (9) MR ܐܦ . (10) So W, BK; MR, MR$_1$, J ܒܗܕܐ . (11) MR MR$_1$, J ܒܐܝܬܐ . (12) MR ܕܥܒܕܬ ; MR$_1$, J ܗܘܬ ܕܥܒܕܬ . (13) MR, MR$_1$, J om. (14) MR ܒܫܡܝܐ . (15) MR ܕܥܠܡܐ . (16) MR$_1$, J add ܐ . (17) MR ܕܥܠܡ . (18) MR ܒܗܕܐ ; MR$_1$, BK ܒܟܠܗ . (19) BK, MR ܒܫܡܝܐ . (20) MR ܕܢܦܫ ܠܟ . (21) MR ܠ for ܕ . (22) BK ܐܝܟܢܐ . (23) MR ܕܐܡܪܢ ; MR$_1$, J ܕܐܡܪܢ . (24) BK, J ܐܝܟ ܗܘ . (25) MR$_1$, J ܒܫܡܝܐ for ܒܫܡ ܗܘ . (26) MR, MR1 add ܐ . (27) MR ܠ .

(12) [1]ماهی [2]ۋاهشتاک ماهی کې [3]واهشتاک ماهی ۰ [4]دهیک ۰ [5]ماهی ماهی ۰ [6]ماهی ماهی ۰ [7]ماهی ماهی ۰ [8]ماهی ماهی ۰ [9]ماهی ماهی ۰ [10]ماهی ماهی ۰ [11]ماهی ماهی ۰ [12]ماهی ماهی ۰ [13]ماهی ماهی ۰ [14]ماهی ماهی ۰ [15]ماهی ماهی ۰ [16]ماهی ماهی ۰ [17]ماهی ماهی ۰ [18]ماهی ماهی ۰ [19]ماهی ماهی ۰ [20]ماهی ماهی ۰ [21]ماهی ماهی ۰ [22]ماهی ماهی ۰

(13) ماهی ماهی ۰ [12]ماهی ۰ [11]ماهی ماهی ۰ [10]ماهی ماهی ۰ [9]ماهی ماهی ۰ [8]ماهی ماهی ۰ [7]ماهی ماهی ۰ [6]ماهی ماهی ۰ [5]ماهی ماهی ۰ [4]ماهی ماهی ۰ [3]ماهی ماهی ۰ [2]ماهی ماهی ۰ [1]ماهی ماهی ۰

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(1) MR, MR_1, J add ماهی . (2) BK ماهی ; MR ماهی ; MR_1, J ماهی : *âvôshtak* (P. ابشتن = to conceal), or cf. P. گشتن = to change. (3) MR ماهی : *nâhîv* (P. بیم = fear, terror), or *nishîp* (P. نشیب = descent). (4) *dahîk* (Av. $dahyu$-, P. ده = annoyance, trouble). (5) MR adds ۰ . (6) BK ماهی . (7) So all but MR ; better MR ماهی (*vizûtârihâ* = hurtful). (8) MR_1, J ماهی . (9) BK, J, MR_1 ماهی . (10) MR omits the last 20 words, substituting ماهی ماهی for them ; MR_1, J add ماهی . (11) At this place MR_1 has copied, by mistake, on pp. 484-485, § 16 of this chapter from ماهی ماهی to Chapter 6 § 1 upto ماهی . A later hand has added the same matter in BK on a separate piece of paper stuck on to the original folio. (12) MR_1 ماهی . (13) MR om. (14) BK ماهی . (15) MR ماهی . (16) MR_1 add ۰ . (17) MR ماهی . (18) So W, BK ; better MR, MR_1, J ماهی . (19) MR om. (20) MR, MR_1 add ۰ . (21) J om. (22) MR ماهی for ماهی .

ڪڏهن[1] ڪنهن[2] کي ڪجهه نه چئو. (14) ڇو[3] جو[4] اوهان جا دل سخت ٿي ويا آهن[5]. ڇا[6] اوهان نٿا ڄاڻو[7] ته[8] سڄو[9] خمير ٿوري[10] ڪڻڪ کي[11] خراب ڪري ڇڏيندو آهي[12]؟ (15) پراڻو[13] خمير ڪڍي ڇڏيو[14] ته جيئن اوهان نئين ڳوٿ جا نئين ڪڻڪ جي[15] روٽي وانگر ٿي سگهو[16]. ڇو[17] جو اوهان بي خمير آهيو[18]. ڇاڪاڻ[19] ته اسان جي ڪوٺي[20] جو[21] ٻچڙو[22] مسيح[23] به[24] اسان[25] جي[26] خاطر قربان ڪيو ويو[27]. ۽ اچو ته

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(1) MR ڪڏهن. (2) MR ڪنهن. (3) J ڇاڪاڻ. (4) MR adds ته. (5) MR ڏي. (6) BK ڇاڪاڻ. (7) So W, BK; better MR, MR_1, J ڄاڻو. (8) So W, BK; MR, MR_1 J ڇاڪاڻ. (9) So W, BK; MR, MR_1 J ڪجهه. (10) MR ٿوڙيڪ. (11) MR adds ئي. (12) MR, MR_1, J add ڪجهه ٿا ڪن ڪجهه ته ڪجهه (MR1, J om) ڪري ڇڏي ۽ جو ڪجهه ڪن (13) BK, MR om. (14) MR ڪاڍي. (15) *shikîvish* (cf. P. شکیفتن). (16) MR ٿئي. (17) BK, MR om. (18) MR ڪجهه. (19) MR, J add ته; MR_1 adds ڪجهه. (20) So W, BK; (*ayyûkhtan*, cf. P. یوزیدن); MR ڪجهه ٿ-ڪ; better, MR_1, J ڪجهه ٿ-ڪ. (21) MR ڏنڊ. (22) MR adds ۽. (23) MR, MR_1, J ڏاڏ-ڪ. (24) MR adds ۽. (25) MR_1, J add ڪجهه. (26) *hû-dî*. (27) BK ڪا-ڪ; MR ڪ-ڪا.

هههههه

CHAPTER VI

(1) ... ...

ﻭﺍﻉ ﻭ ﭼﻢ ﻭﺍﻉ[30] ﺍﻣﺎﻧﻪ ﺍﻣﺎﻧﻪ ﺑﺪﻩ ﺍﻣﺎﻧﺖ ﻭﺍﻉ ﻣﻦ

ﻛﻪ ۰ ﻣﻨﻮﺷﻬﺮ ﻭ ﭼﻢ ﻭﺍﻉ ﻣﻦ ﻭﺍﻉ[29] ۰ (5) ﻭﺍﻉ

ﺳﻠﻴﻤﺎﻥ[28] ﻣﻠﻚ ﺳﻠﻴﻤﺎﻥ[27] ﺍﻣﺎ ﻣﻠﻚ ﻭﺍﻉ ﺍﻣﺎ

ﻭﺍﻉ[26] ۰ ﻛﻪ ﺍﻣﺎ[25] ﺍﻣﺎ ﻛﻪ ﺍﻣﺎ ﻛﺎﻓﺮﻱ ﻛﻪ

ﻭﺍﻉ[23] ﻭ ﺍﻣﺎ ﭼﻢ ﺍﻣﺎﻧﺖ ﺳﻠﻴﻤﺎﻥ ﺍﻣﺎ ﻣﻠﻚ

ﺍﻛﻠﻴﻢ (4) ۰ ﺍﻣﺎﻧﻪ ﻣﻨﻮﺷﻬﺮ[22] ۰ ﻣﻠﻚ ﺳﻠﻴﻤﺎﻥ

ﻣﻨﻮﺷﻬﺮ[20] ﻣﻠﻚ[21] ﻭﺍﻛﻪ ﻭﺍﻛﻪ ﺍﻛﻠﻴﻢ ﺍﻛﻠﻴﻢ

ﺍﻛﻠﻴﻢ[18] ﻗﻮﻟﻰ[19] ﻣﻠﻚ ﺳﻠﻴﻤﺎﻥ[17] ۰ ﻭﻫﻢ ﻣﻠﻚ

ﻣﻨﻮﺷﻬﺮ[14] ﺍﻛﻪ[15] ﻣﻠﻚ[16] ﻣﻠﻚ ﻣﻨﻮﺷﻬﺮ ۰ ﻭﻫﻢ

ﻭﺍﻉ ﻭ ﺍﻣﺎﻧﺖ ﺍﻣﺎ ۱[10] ﺍﻣﺎﻧﺖ ﺍﻣﺎﻧﻪ ﻣﻨﻮﺷﻬﺮ ﺍﻣﺎ ﺍﻛﻠﻴﻢ

ﻭﺍﻉ ﻣﻦ ﻛﻪ ﻭﺍﻉ ﻭﻫﻢ ﺍﻣﺎﻧﻪ ۱[6] ﻣﻦ ۰ ﻛﻪ[8] (3)

ﻛﻪ ۰ ﻗﻮﻟﻰ[9] ۰ ﻣﻠﻚ[5] ﺍﻣﺎﻧﻪ ۰ ﻭﻫﻢ ﻭﻫﻢ ﺍﻛﻠﻴﻢ

-ﻧﺎﻣﻪ ﻭﺍﻟﻰ ۰ ﻛﻪ ۰ ﻗﻮﻟﻰ[4] ﺍﻣﺎ ﻣﻠﻚ[3] ﻭﻫﻢ ﻭﺍﻉ ﻣﻦ

ﻣﻠﻚ[1] ﻣﻦ ﻣﻠﻚ ﻭﻫﻢ ﺍﻣﺎﻧﻪ ﻣﻠﻚ ﺳﻠﻴﻤﺎﻥ ﻛﻪ ﻭﺍﻉ[2]

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(1) MR, J ﻣﻦ. (2) MR ﺍﻣﺎﻧﺖ. (3) MR, J add ﻣﻦ. (4) MR ﺍﻣﺎﻧﺖ. (5) MR, J ﻛﻠﻴﻢ. (6) MR, J ﻣﻠﻚ. (7) MR om. (8) MR adds ۰. (9) J adds ۱. (10) MR ﻭﻫﻢ. (11) MR ﺍﻣﺎﻧﺖ. (12) MR adds ۰. (13) MR ﺍﻣﺎ ﻣﻦ. (14) So W, BK: *Vistârîh* (P. وستارى); or MR, J ﻣﻠﻚ: *kastârîh* (P. كاستارى) = decrease. (15) BK, MR om. (16) MR ﺍﻣﺎﻧﺖ; BK om. (17) MR, J ﻭﺍﻛﻪ. (18) J ﺍﻛﻠﻴﻢ. (19) All but J om; MR adds ۰. (20) All but MR add ۱. (21) Av. ﺯﺭﺳﻚ, P. زرّ = a coat of mail. (22) MR om. (23) J ﻭﻫﻢ for ﻭﻫﻢ ﻭ. (24) MR ﻛﻪ. (25) MR, J ﺍﻣﺎ. (26) MR ﺍﻣﺎ. (27) MR adds ۰. (28) So W, BK: better MR, J ﺳﻠﻴﻤﺎﻥ ﻭ: cf. § 7. (29) MR om. (30) MR ﺍﻣﺎ.

ہ اندہ اهمها اهکمم ۰[22] هکعنه ۱ے ۔اا اهمهما
(1) ۔ه اهکمها ۔اا هکه[21] ۔اا هکه اهمهمه هکه

CHAPTER VII

۔اا ۔ه[19] ۔اهکه[20] :.

هکعنه[17] (8) وااهن ۔ه[18] ۔ه هکنه ۔اهمهم
۔ه[15] اهمها[16] ۔ه[14] ۔اا ۔ه[13] اهمها[10] ۔اهم-
ه۔ ۔اا ۔ه[12] ۔ه (7) ۔ه اندها ۔ه ۔اا ۔ه
۔ه[11] ۔اا ۔ه[10] اهمهه ۔ه[9] ۔ه[8] ۔ه[7] ۔ه[6] ۔ه[5] ۔ه[4] ۔ه[3] (6) ۔ه[2] ۔ه[1] ۔ه ۔ه

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(1) MR ۔ه for ۔ه. (2) All but J om. (3) MR om. (4) MR ۔اا. (5) MR om. (6) BK ۔ه; MR, J ۔اا. (7) BK ۔ه (8) So W, BK; better MR, J ۔ه. (9) MR om. (10) MR ۔ه. (11) MR, J ۔ه. (12) MR ۔ه for ۔ه ۔ه. (13) Thus all but J: *patôm* (Av. ۔ه = to fall), or, better, read with the preceding word, *lâ jaftôm* as in J (P. ۔ه = to turn the mind; to be inclined). (14) MR ۔ه. (15) J ۔ه. (16) *dôshîhast* (Av. ۔ه). (17) MR ۔ه. (18) MR om. (19) MR ۔ه; J ۔ه. (20) MR, J ۔ه. (21) MR om; BK adds ۔ه. (22) BK ۔ه or ۔ه.

ماموشهر[25] :-

ماموشهر ماموشهرا نیکی بوزرگ ونیوه ۰ کی ۱ وااهیو ماموشهر وایو[24] ایرا گیمیا ایزاد ماموشهر[23] سو ایمدر س وی ی سدا ایدد ایمیس سوزوشهر چیز وایوک ۰ سوشهدد[22] کوسدا[21] (3)[20] ایکوایمدد[19] ۰ ایا ایمیا کی وی ۰ سوشهدد[18] ۰ ایم ۱ ایمیا کیم ۰ سام ایا کیم

(4) كي ڤاتيڤ[1] ، ايندس ، اندهستر[2] ڤاتيڤ ، ستيفن[3] ايكاڤ
-اندس[4] ڤيمي-ستيڤ[5] ، ايا ستيفن-ڤيمي-ايڤ[6] ڤيمي-
ستيڤ[7] ، ايڤ ستيفن-ڤيمي-ايڤ[8] ، ڤيمي-ستيڤ[9] ايڤ
ستيفن-ڤيمي-ايڤ[10] ، كي ايا ڤيڤ[11] ، ڤيمي-ستيڤ
ايڤ ستيفن-ڤيمي-ايڤ[12] ، كي ايا ڤيڤ[13] ، ڤيمي-ستيڤ
ايڤ ستيفن-ڤيمي-ايڤ[14] ، ايا ڤيڤ[15] ، ڤيمي-ستيڤ
ايڤ ستيفن-ڤيمي-ايڤ[16] ، ايا ڤيڤ[17] ، ڤيمي-ستيڤ
ايڤ ستيفن-ڤيمي-ايڤ[18] ، ايا ڤيڤ[19] ، ڤيمي-ستيڤ
ايڤ ستيفن-ڤيمي-ايڤ[20] ، ايا ڤيڤ[21] ، ڤيمي-ستيڤ
ايڤ ستيفن-ڤيمي-ايڤ[22] ڤيڤ ستيفن-ڤيمي-ايڤ
ستيفن-ڤيمي-ايڤ ستيفن-ڤيمي-اي

ههه [3]اهاهدا ه وهاو ه [2]اااهو ـهدا [1]هكهـهـهـهـهد هسه
ههه هاااهس ::

CHAPTER VIII

(1) هكهه [4]ـهدا اهدهد [5]اهاهدا هاا [6]هههـهـه [7]هكهـهـهـهـهد
اهكهه اهههه اهكهـهه ا هـهـهـهه هاا هوهـهـهـهـ

ﻛﺎﻣﻞ (3) ﻛﺮﺍﻛﺮ[3] ﻧﺎﻣﻮﺱ[2] ﻭﺍﺟﺐ ﻭ ﺑﺎﻳﺪ[1] ﻧﻴﺴﺖ
ﻭ ﺍﻳﻦ ﻫﻢ ﺑﺎﻳﺪ ﻛﻪ ﺑﺎ ﺗﺮﺱ ﻭ ﻟﺮﺯﻩ ﻛﺎﺭ ﺧﻮﺩ
ﺑﻜﻨﻴﺪ ﻭ ﺑﺎ ﺗﺮﺱ ﻭ ﻟﺮﺯﻩ ﻛﺎﺭ ﺧﻮﺩ ﺑﻜﻨﻴﺪ ﻭ
ﺑﺎﻳﺪ ﻛﻪ ﺑﺎ ﺗﺮﺱ ﻭ ﻟﺮﺯﻩ ﻛﺎﺭ ﺧﻮﺩ ﺑﻜﻨﻴﺪ ﻭ
ﺑﺎﻳﺪ ﻛﻪ ﺑﺎ ﺗﺮﺱ ﻭ ﻟﺮﺯﻩ ﻛﺎﺭ ﺧﻮﺩ ﺑﻜﻨﻴﺪ ﻭ
ﺑﺎﻳﺪ ﻛﻪ ﺑﺎ ﺗﺮﺱ ﻭ ﻟﺮﺯﻩ ﻛﺎﺭ ﺧﻮﺩ ﺑﻜﻨﻴﺪ ﻭ
ﺑﺎﻳﺪ ﻛﻪ ﺑﺎ ﺗﺮﺱ ﻭ ﻟﺮﺯﻩ ﻛﺎﺭ ﺧﻮﺩ ﺑﻜﻨﻴﺪ ﻭ
ﺑﺎﻳﺪ ﻛﻪ ﺑﺎ ﺗﺮﺱ ﻭ ﻟﺮﺯﻩ ﻛﺎﺭ ﺧﻮﺩ ﺑﻜﻨﻴﺪ ﻭ
ﺑﺎﻳﺪ ﻛﻪ ﺑﺎ ﺗﺮﺱ ﻭ ﻟﺮﺯﻩ ﻛﺎﺭ ﺧﻮﺩ ﺑﻜﻨﻴﺪ ﻭ
ﺑﺎﻳﺪ ﻛﻪ ﺑﺎ ﺗﺮﺱ ﻭ ﻟﺮﺯﻩ ﻛﺎﺭ ﺧﻮﺩ ﺑﻜﻨﻴﺪ ﻭ

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(1) MR om. (2) P. ﺍﻋﺘﻤﺎﺩ = confidence (cf. Av. ﻫﻤﺎﻳﺘﻤﺎﻳﺪ). (3) MR ﻛﺎﻣﻞ-ﺗﺮ. (4) MR ﺩ. (5) MR om. (6) J ﺍﻳﺸﺎﻥ ﺭﺍ for ﻭ ﺍﻳﺸﺎﻥ ﺭﺍ. (7) MR ﺍﻭ. (8) BK, MR, J add ﺍﻳﺸﺎﻥ. (9) *agavarzidan* (Av. ﻫﺎ + ﻭﺭﺯ = to leave off; abandon). (10) MR ﺍﻳﺸﺎﻥ-ﺭﺍ. (11) BK ﺍﻭ-ﺭﺍ; MR ﺍﻭ-ﺭﺍ; J ﺍﻭ-ﺭﺍ ﺭﻭ for ﺍﻭ-ﺭﺍ ﺭﻭ—Read *shikan* (P. ﺷﻜﻦ = turning away the face). (12) MR ﺍﻳﺪ. (13) MR om. (14) BK adds ﻭ. (15) MR, J add ﻫﻢ. (16) BK ﺍﻳﺸﺎﻥ-ﻣﻲ. (17) MR adds ﻭ. (18) So W, BK; better MR, J ﺗﺎ. (19) MR, ﺍﻳﺸﺎﻥ-ﺭﺍ; J ﺍﻳﺸﺎﻥ-ﺭﺍ. (20) MR adds ﻭ. (21) MR ﺩﺳﺘﻮﺭ-ﻫﺎ. (22) MR om. (23) MR ﻭﺍﺳﻄﻪ for ﺍﺯ ﺍﻳﺪ. (24) MR, J ﺧﻮﺩ-ﺭﺍ. (25) MR J ﺍﻳﺸﺎﻥ-ﺭﺍ.

CHAPTER IX.

(1) [1]ھُزِنھَرد ۽ ڪِرِي ڪِسَ ايـ[2]ـسِدِ ايڙِـڪِرِي ـسِدِ وَڊِدِ
ـسِ ٻِيا ايڏَايڏـ ـوَڊِڪِـ ڊِ ـسِڪِـسَ ايڏِ ڪِ ايڏَاوَڊ
ايڏِڪِـ ۽ ـڪِـسَ ڪِرِي [3]ڪِ [4]ڪِ وَڊِ ڪِ (2) ـڊِـ ٻِيڪِـسَ
ايڙِـڪِرِي [5]۽ ـڪِـسَ ڪِرِي ۽ ـسِـ ايڙِـڪِرِي [6]ڪِ وَڊِ ڪِ
ڪِرِيـڪِـ [7]ـڪِ ـسِڪِـسَڪِـسِ [8]ـسِڪِـسَڪِـسَ ـڊِـ وَڊِ ايڏِ
ڪِرِيـڪِـ [9]ايڙِـڪِرِي [10]ڪِ ۽ ايڏَايڏـ ـڪِـ ٻِيا ڪِ وَڊِ [11]ـڊِـ
ـسِڪِـسَڪِـسِ ايڙِـڪِرِي ڪِ ٻِيا ـڪِـ ۽ ايڏِڪِـسَ ڪِ ـسِـ
ـڪِـ ٻِيا ڪِ ايڏِـسِـ ڪِرِي ڪِ ٻِيا ـڪِـ ڪِ ـسِـ
[12]ـسِڪِـسَڪِـسِ [13]ـسِڪِـسَڪِـسِ ٻِيا ـڪِـ ۽ ڪِ ايڏِـسِـ ڪِرِي ڪِ
ايڏِڪِـ ـڪِـ ڪِ ايڏِـسِـ ڪِرِي ڪِ ٻِيا ـڪِـ ڪِ ـسِـ
[14]ڪِرِي ڪِ ٻِيا ـڪِـ ڪِ ـسِـ ڪِرِي ڪِ ٻِيا ـڪِـ ڪِ ـسِـ
ايڏِڪِـ ـڪِـ ڪِ ايڏِ

ܕ ܐܝܟ ܕܐܬ ܐܢ ܕܐ ܕܐ ܕܐ

(1) MR om. (2) MR ꬰꬱꬲꬳ. (3) MR om. (4) MR J ꬰꬱꬲꬳꬴꬵ. (5) MR ꬶꬷꬸꬹꬺꬻꬼꬽꬾꬿꭀꭁ, (6) J ꭂꭃꭄ; MR omits ꭂꭃꭄ ꭅꭆ. (7) MR, J ꭇꭈꭉꭊ. (8) *mas-dât* (advanced or old age). (9) MR adds ꭋ. (10) J adds ꭌ. (11) MR adds ꭌ. (12) MR ꭍꭎ. (13) MR ꭌ ꭏꭐꭑꭒꭓ. (14) MR ꭔꭕꭖ ꭗꭘ. (15) MR ꭙꭚ꭛ꭜ. (16) MR, J ꭍꭎ. (17) MR ꭝꭞꭟꭠꭡ. (18) MR, J ꭢꭣꭤꭥ. (19) The interpolated passage in J (Ep. II, Ch. VI § 2 to Ep. II, Ch. IX § 7) breaks off here. (20) MR adds ꭦ. (21) MR ꭧꭨꭩ. (22) MR om. (23) MR ꭅꭅ. (24) MR om. (25) *gûnâṅh* (cf. P. كناه = old) —so West: or cf. P. گون = rule, regulation. (26) So W, BK: *pashnôgarîh* (P. پشنگری = sprinkling): better MR ꭪꭫꭬꭭꭮꭯ cf. § 10. (27) MR om. (28) So W, BK; better MR ꭰꭱꭲ. (29) MR ꭳꭴꭵꭶ. (30) MR ꭷꭸꭹꭺ. (31) MR om.

ಆಚಾರ್ಯರು ಹೇಳಿದರು :

ಅಲ್ಲಿ[18] ಇದಕ್ಕೆ[17] ಕ್ಷಿ[16] ಪ್ರಥಮ ಕಲ್ಪದಲ್ಲಿ[15] ಬ್ರಹ್ಮನಿಗೆ[14] ಸಂಬಂಧಿಸಿದ ಆಚಾರವು ಹೇಳಲ್ಪಟ್ಟಿದೆ[13]. (11) ಇದಾದ[12] ಮೇಲೆ ಆಚಾರ್ಯರು ಸಹ ಇದೇ ಆಚಾರವನ್ನು ಪಾಲಿಸಿದರು[11]. ಇದಾದ ಮೇಲೆ ಎಲ್ಲಾ ಆಚಾರ್ಯರು ಸಹ ಇದೇ ಆಚಾರವನ್ನು ಪಾಲಿಸಿದರು[10]. ಆಚಾರ್ಯರು ಹೇಳಿದರು[9] ಅಂತ ಇದೇ[8] ಆಚಾರವನ್ನು ಪಾಲಿಸಿದರು[7]. (10) ಆದ್ದರಿಂದ ಇದೇ ಆಚಾರವನ್ನು ಪಾಲಿಸಿಕೊಂಡು ಬರಲಾಗಿದೆ[6]. ಇದು ಆಚಾರ್ಯರ ಆಚಾರವಾಗಿದೆ[5]. ಇದು ಆಚಾರ್ಯರ ಆಚಾರವಾಗಿದೆ, ಇದು ಆಚಾರ್ಯರ ಆಚಾರವಾಗಿದೆ ಅಂತ ಆಚಾರ್ಯರು ಆಚಾರವನ್ನು[3] ಪಾಲಿಸಿಕೊಂಡು ಬಂದಿದ್ದಾರೆ. ಇದು ಆಚಾರ್ಯರ ಆಚಾರವಾಗಿದೆ[2] ಅಂತ ಹೇಳಿದ್ದಾರೆ[2]. (9) ಆದ್ದರಿಂದ ಆಚಾರ್ಯರ ಆಚಾರವನ್ನು ಪಾಲಿಸಿಕೊಂಡು ಬರಲಾಗಿದೆ[1] ಅಂತ ಹೇಳಿದರು.

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(1) MR ಪಾಲಿಸಿಕೊಂಡು. (2) MR om. (3) So MR; W, BK ಪಾಲಿಸಿಕೊಂಡು. (4) MR omits the last 11 words. (5) BK ಆಚಾರವಾಗಿದೆ. (6) *Gúmánih* (P. گومان = rule, regulation). (7) MR ಪಾಲಿಸಿ; BK ಪಾಲಿಸಿ with ಪಾಲಿಸಿಕೊಂಡು written above it for ಪಾಲಿಸಿಕೊಂಡು. (8) MR om. (9) MR ಆಚಾರ್ಯರು. (10) MR ಸಿ. (11) MR adds ಆ. (12) MR om. (13) BK ಕಲ್ಪ. (14) MR ಕನ್ನಡ. (15) MR ಪ್ರ for ಆ ಕಲ್ಪ. (16) MR ಆದರೆ. (17) BK ಕಲ್ಪದ. (18) MR om.

(12) ماز[1] كه دل ايشان بد[2] كند ايشان[3] را آزار
كنند و بدان[4] شادى كنند و ايشان[5] را
بدان[6] رنج رسد و ايشان[7] را بدان[8] راحت
باشد و ايشان[9] را بدان[10] غم باشد و
ايشان[11] را بدان شادى باشد :

(13) ايشان را[12] بر ايشان[13] هيچ
ايشان[14] را[14] بر ايشان[14] هيچ
زيان[15] نكند و ايشان[16] را بر ايشان[16]
هيچ سود نكند (14) ايشان[17] را
بر ايشان[18] هيچ[19] قدرت[20] نباشد
و ايشان[21] را بر ايشان[21] هيچ
فرمان[22] نرانند و ايشان[23] را
بر ايشان[23] هيچ[24] حكم نباشد :

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(1) MR ماز . (2) MR بدر . (3) BK آزار . (4) BK بدين . (5) MR بدشان . (6) MR om. (7) BK بدشان . (8) MR adds را . (9) MR om. (10) MR adds را . (11) MR بدشان . (12) MR adds را . (13) MR بر . (14) MR om. (15) MR adds را . (16) MR om. (17) BK ايشان را . (18) MR بدشان . (19) MR بدين . (20) MR om. (21) BK بدشان را . (22) MR adds را . (23) MR adds را بر ايشان را . (24) BK بر . MR بدشان .

EPISTLE III.

TO ALL OF THE GOOD RELIGION IN THE COUNTRY OF IRAN.

———:o:———

(1)

(1) MR om. (2) MR adds ـه . (3) So MR ; W, BK om : cf. §§ 13 & 20. (4) So MR ; W, BK ـاهـد. (5) MR adds ـه. (6) BK ـاهـد. (7) MR ـا ـهـدـهـ-ـه . (8) MR ـهـ ـاهـد for ـا ـه ـهـد. (9) BK ـاهـهـد with ـه written above the last letter. (10) MR om. (11) MR ـا for ـا . (12) MR ـاهـدـهـا . (13) BK ـاهـدـا (14) MR ـهـمـاهـدـهـاهـد. (15) MR adds ـه. (16) MR ـاهـدـاهـد . (17) MR omits ـه and adds ـهـدـاهـد ـا . (18) MR ـاهـد-ـهـم . (19) *yáyé-ch* (West) : better read, with the preceding word, ـهـدـهـا . (20) MR ـاهـدـهـدـهـد. (21) MR adds ـه. (22) BK ـهـد . (23) MR ـهـ-ـا . (24) MR om, (25) MR ـاهـد . (26) MR ـه ـاهـ-ـه ; BK ـاهـ-ـه .

ⲙⲁⲣⲉⲛⲉⲓⲱⲧ ⲛⲁⲓⲙⲓ ⲛ̀ⲁⲛ[29]. ⲉⲧⲉ [28]ⲡⲁⲡⲁⲥ ⲛ̀[27]. ⲉⲩⲁⲛⲟⲩ ⲙⲁⲓ ⲛⲧⲉⲣⲟⲛ ⲙⲁⲣⲉⲛⲉⲓⲱⲧ ⲛⲁⲓⲙⲓ ⲛ̀ⲁⲛ

(8) ⲁⲛⲟⲕ ⲡⲉⲧⲣⲟⲥ ⲡⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ[26] ⲡⲓⲥⲙⲏ[25] ⲛ̀ⲓⲉⲣⲟⲩⲥⲁⲗⲏⲙ ⲙⲁⲩⲁⲓⲣⲓ ⲉⲧⲉ ⲉⲩⲁⲗⲟⲩⲱⲃ ⲉⲧⲉ ⲛⲓⲙ ⲛ̀ⲧⲉⲩⲙⲁⲩ ⲉⲧⲃⲉ ⲡⲓⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲛ̀ⲧⲉ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲙⲁⲣⲉⲛⲉⲓⲱⲧ ⲛⲁⲓⲙⲓ ⲛ̀ⲁⲛ ⲉⲧⲉ ⲡⲁⲡⲁⲥ ⲛ̀[24] ⲙ̀ⲡⲉⲧⲉⲛⲧⲁⲗⲟ ⲛ̀[23]ⲓⲉⲣⲟⲩⲥⲁⲗⲏⲙ ⲛ̀[22] ⲛⲓⲁⲗⲱ ⲛⲓⲁⲓ ⲛⲁⲓ ⲛ̀[21]ⲁⲓⲁⲥ ⲛⲓⲙ ⲙⲁⲣⲉⲛⲉⲓⲱⲧ ⲛⲁⲓⲙⲓ ⲛ̀ⲁⲛ ⲉⲧⲉ ⲛⲓⲙ ⲛ̀[20]ⲁⲓⲁⲥ ⲛⲓⲙ ⲉⲧⲃⲉ ⲛⲓⲙ ⲛⲁⲓ ⲛⲁⲓ

ھ ھ[1] ھ ا ھ[2]ھ ھ ھ

ਨ ਮੰਗਦਾ[22] ਹੈ। ਕੋਈ ਮੰਗਤਾ[21] ਨਹੀਂ ਹੈ[20] ਸਭ ਕੁਝ ਦੇਣ ਵਾਲਾ[19] ਹੈ[18]

(13) ਸਭ ਦੇ ਅੰਦਰ ਸਮਾਇਆ ਹੋਇਆ[17] ਹੈ[16] ਸਭ ਤੋਂ ਅਲੱਗ[15] ਵੀ ਹੈ[14]। ਜੋ ਕੁਝ ਦਿੱਸਦਾ ਹੈ ਉਹ ਸਭ ਕੁਝ ਪਰਮੇਸ਼ਰ ਹੈ[13] ਅਤੇ ਪਰਮੇਸ਼ਰ ਤੋਂ ਬਾਹਰ[12] ਕੁਝ ਵੀ ਨਹੀਂ[11]। ਜੋ ਕੁਝ ਵੀ ਹੈ ਉਹ ਪਰਮੇਸ਼ਰ ਹੀ ਹੈ[10] ਅਤੇ ਉਹ ਹੀ ਹੈ ਜੋ ਕੁਝ ਵੀ ਨਹੀਂ ਹੈ[9]। ਜੋ ਕੁਝ ਦਿੱਸਦਾ ਹੈ ਉਹ ਸਭ ਪਰਮੇਸ਼ਰ ਹੈ[8]। ਜੋ ਕੁਝ ਦਿੱਸਦਾ ਹੈ ਉਹ ਸਭ ਪਰਮੇਸ਼ਰ ਹੈ[7]। ਜੋ ਕੁਝ ਦਿੱਸਦਾ ਹੈ ਉਹ ਸਭ ਪਰਮੇਸ਼ਰ ਹੈ[6]। ਜੋ ਕੁਝ ਦਿੱਸਦਾ ਹੈ ਉਹ ਸਭ ਪਰਮੇਸ਼ਰ ਹੈ[5]। ਜੋ ਕੁਝ ਦਿੱਸਦਾ ਹੈ ਉਹ ਸਭ ਪਰਮੇਸ਼ਰ ਹੈ[4]। ਜੋ ਕੁਝ ਦਿੱਸਦਾ ਹੈ ਉਹ ਸਭ ਪਰਮੇਸ਼ਰ ਹੈ[3]। ਜੋ ਕੁਝ ਦਿੱਸਦਾ ਹੈ ਉਹ ਸਭ (12) ਪਰਮੇਸ਼ਰ ਹੈ[2]। ਜੋ ਕੁਝ ਦਿੱਸਦਾ ਹੈ ਉਹ ਸਭ ਪਰਮੇਸ਼ਰ ਹੈ[1]।

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(1) MR ਨਹੀਂ। (2) MR ਅਤੇ ਨਹੀਂ। (3) BK adds ਵੀ। (4) MR ਸਮਾਇਆ ਹੋਇਆ। (5) MR ਅਤੇ; BK adds ਹੈ। (6) MR ਹੈ for ਸਮਾਇਆ। (7) MR ਤੋਂ ਬਾਹਰ; BK ਤੋਂ ਅਲੱਗ। (8) MR om. (9) BK ਵੀ; MR om. (10) MR ਸਮਾਇਆ ਹੋਇਆ। (11) MR ਤੋਂ ਬਾਹਰ; BK ਤੋਂ ਅਲੱਗ। (12) MR adds ਹੈ। (13) BK ਵਸਦਾ। (14) MR om. (15) MR adds ਹੈ। (16) MR adds ਵੀ ਤੇ ਵੀ। (17) MR om. (18) *âsirîh*, or *a-châsirîh* or *khaparîh* (cf. P. خپڑا = active, dexterous) (19) MR adds ਹੈ। (20) BK, MR om. (21) MR ਨਾ। (22) MR ਮੰਗਦਾਰ।

ਕੁਝ ਵੀ ਨਹੀਂ ਹੈ ਜੋ ਕੁਝ ਵੀ ਹੈ ਉਹ ਪਰਮੇਸ਼ਰ ਹੀ ਹੈ ਅਤੇ ਪਰਮੇਸ਼ਰ ਤੋਂ ਬਾਹਰ ਕੁਝ ਵੀ ਨਹੀਂ ਹੈ। ਹਰੇਕ ਚੀਜ਼ ਵਿਚ ਅਤੇ ਸਭ ਚੀਜ਼ਾਂ ਤੋਂ ਅਲੱਗ ਵੀ ਉਹ ਹੀ ਹੈ। ਉਹ ਸਭ ਦੇ ਅੰਦਰ ਸਮਾਇਆ ਹੋਇਆ ਹੈ ਅਤੇ ਸਭ ਦੇ ਅੰਦਰ ਵਸਦਾ ਹੈ। ਉਹ ਸਭ ਕੁਝ ਦੇਣ ਵਾਲਾ ਹੈ ਕੋਈ ਮੰਗਤਾ ਨਹੀਂ ਹੈ।

ཁཁཁ་ཁཁཁཁ། ཁཁཁཁ[30]། ཁཁཁ[29]། ཁཁཁ་ཁཁཁཁ[28]། ཁཁཁཁ་ཁཁཁཁ་
ཁཁཁཁ། ཁཁཁཁ་ཁཁཁཁ་ཁཁཁཁ། ཁཁ ཁཁ[25] ཁཁ་ཁ[24] ཁཁཁཁ[23]། ཁཁཁཁ[22]
ཁཁཁ[27] ། ཁཁ[26] ཁཁཁ ཁཁཁ[21]། (16) ཁཁཁཁ[20] ཁཁཁཁ[19] ། ཁཁཁཁཁ[18]
ཁཁཁ[17] ། ཁཁཁ[16] ཁཁཁ་ཁཁ[15] ཁ ཁཁ[14] ཁཁཁཁཁ[13] ཁཁཁཁ[12]
ཁཁཁཁ། ཁཁཁ ། ཁཁཁཁ ཁཁཁ[11] ། ཁཁཁ[10] ཁཁཁཁ ཁཁཁཁ[9] ཁཁ
ཁཁཁ[8] ཁཁཁཁ ཁཁཁ ཁཁ[7] ། ཁཁཁ[6] ཁཁ ཁཁ ཁཁ (15) ཁཁཁ ཁཁཁ
ཁཁཁ[5] ཁཁ ཁཁ ཁཁཁ[4] ཁ[3] ། (14) ཁཁཁཁཁ ཁཁ ཁཁཁ ཁཁཁ
། ཁཁཁ[2] ཁཁཁ་ཁ་ཁཁ ཁཁཁཁཁ ཁཁཁཁ། ཁཁཁཁ[1] ཁཁཁ

(1) MR adds ཁ. (2) MR ཁཁ་ཁ་ཁཁ. (3) MR ཁཁ. (4) MR adds ཁ (5) So W, BK=ཁཁ ཁ; better MR ཁཁ ཁཁ. (6) MR ཁཁཁ. (7) MR om. (8) MR ཁཁཁཁ. (9) MR repeats the last 13 words. (10) MR om. (11) MR adds ཁ. (12) MR om. (13) MR ཁཁཁཁ. (14) MR ཁཁ. (15) MR ཁཁཁ. (16) MR ཁ ཁཁ. (17) MR ཁཁཁཁཁ་ཁཁ. (18) BK ཁ. (19) MR ཁཁཁཁཁཁ (20) MR ཁཁཁཁཁ. (21) MR ཁཁཁ. (22) MR ཁཁཁཁ. (23) MR ཁཁཁ. (24) MR ཁ ཁཁཁ ཁཁཁ for ཁཁ ཁཁཁ. (25) MR ཁ. (26) MR ཁཁཁཁཁ. (27) MR ཁ. (28) *ashakartŏthâ* (cf. P. شاگردی). (29) MR adds ཁ. (30) BK, MR ཁཁཁ.

ܗܘ ܕ ܒܗ ܐ[28] ܐܦ ܗܘ ܕ ܐܡܪ ܠܗ[27] ܀ ܐܡܪ ܕ ܐܢ
ܐ[24] ܀[25] ܐܝܟ ܕ ܐܢ ܐ[26]ܝܬ ܐܝܬ ܕ ܒܝ ܠܝ ܀ ܐ
ܐ[22]ܐ ܐ[23]ܐ ܐ[20]ܐ ܐ[21]ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ
ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ ܐ

ھ ھ[1] ھ[2] ھ[3] ھ ھ ھ

ملكوتم ∴

الذي لم يكن ولا كان ولا يكون هو الذي لم يكن ولا كان ولا يكون هو الذي لم يكن ولا كان ولا يكون هو

Errata.

page	*line*	*for*	*read*
2	11	²⁹རབ	³⁰རབ
7	7	¹⁰ཁ	¹⁶ཁ
7	foot-note, l. 10	(8)	(28)
25	foot-note, l 2	ཡཁཅ	ཡཁཆ
29	3	ལྷཤ	ལྷཤ
45	2	*omit* §§	
46	9	*omit* §§	
49	foot note, l. 2	doctrines	doctrines
67	11	ཐཁཉ	ཐཁཤ
91	foot note, l. 2	ཁཇཏ	ཁཇཏ

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